THE DAY OF THE LORD,

OR,

ISRAEL'S RETVRN,

With an humble preſentation of the Divine Characters whereby this *Wonderfull Day* may ſeem very neer approaching.

Watch therefore and be ſober.

For Sions ſake I would not hold my peace.

LONDON,
Printed by *T. W.* for *J. Crook*, and are to be ſold at the ſign of the Ship in *S. Paul's* Church-yard, 1654.

THE LAND.

THE PREFACE.

HAd the fate which attended the Millenaries doctrine, been but as propitious as the Arguments were reasonable, it had doubtless been receiv'd with a more civil courtship through every age, than those contemptuous spittings and unhandsome purgings at the mouth, which now for so many yeers have entertain'd it. To wipe off all the soyl from those Spectacles through which it hath so oft been misrepresented, would no way suit with the streight-lac'd precincts of a sheet or two, lest I spend more paper in Apologies than proofs. One thing, however, will deserve a peculiar reflection, to consider that this Now-dejected Matron carried formerly so well-favour'd an aspect, that the first three Centuries (by her very Adversaries acknowledgments) payd a constant homage to her Reverence. Let the eminent Doctor Ferne *assure us in the name of the rest (though a professt enemy at the giving in this verdict) in his preface against* Champney. *Of all that wrote (saith he) for three hundred yeers, even down to Lactantius inclusively, most of them avouch it, not one of them (as he could finde) contradicting or writing against it. I will not conceal, that through the wantonness of some sensual Gospellers (the Gnosticks probably, that scandal to the name of man) this beauteous flowr of Spiritualtie was early distorted into mis-shapen apprehensions, of most hideous carnality, and warp't from its original puritie by the gross conceptions of earth-headed* Cerinthus, *and such like bemir'd Flesh-potts, whose minds were more dirty than the materials of their bodies: so that I must confess the expectation according to their unclean fancies, was but somewhat the more modest dress of a Mahumetical Paradise. Nor can I much wonder at the prejudice of my dissenting Brethren, while I remember in how unseemely a portraiture they are wont to behold it. Can any soul that dare lay claim to Christendom incou-*

rage the least concert in his breast of a Royaltie belonging to the Blessed Jesus, beneath a sense celestial? In a word, This state in the Scripture-view is the first Act of Heaven to reunited spirits; The incomparable mirrour of man's Redemption; The Mysterious marriage of the All-glorious Lamb to his then lovely Spouse, the restored Jew, and the completed Gentile; The Divine untwisting of all the holy Prophets riddles; The New Jerusalem in her robes of Innocence; Our Redeemers final triumph over Sin, Death, and Hell; and (with sobriety) Eden *in her Sabbath-day-garments, where as many as are allowed the royal favour of that admirable Communion (for the rest are abandon'd to the burning Lake) shall converse in their original principles of spiritual integrity, after an inconceivable manner with beatified Saints and Angells; Briefly, An estate spiritual, purely sublim'd from sinfull and carnal feculencyes, and altogether heavenly, though on earth. I will forbear to stretch the preface any wider, lest the City run out at the gates, and only advertise the Reader, how it hath been the Devills master-stratageme, through all times, to accoutre this glory in Antick disguises, by the opportunity of which Legerdemain, as he cheated the Ancient Jews out of the true Christ, even while he was among them, so he cleanly conveyd in Antichrist upon the inadvertent Christians. Now venture on me Reader through these inducements, (with the incouragement of brevity into the bargain) and unless the premisses be made firm before I part, throw me out too for* Cerinthus *his Antimask.*

CHAP. I.

Chap. I.

Demonſtrating, that the ſtate deſcrib'd in the 21. *of the* Revel: *is the ſame with that portraied in* Iſaiah 60. *and other places of the Prophets, of Reſtoring the* Jews, *and fullneſs of the Gentiles, to be fullfilld on earth.*

THere is nothing hath proov'd more injurious to this truth, than that ſome have raſhly undertaken to deſcend too daringly into its ſacred receſſes, and (by the libertie of their own fancies) to deſcribe particulars about it unwarranted by Scripture. Thus well-meaning M. *Archer* hath formerly beplum'd it with many unſuitable Ideas, rendring himſelf ridiculous, and the opinion queſtionable; upon this ſtock he drew on his head that Reverend, and moſt Religious Combatant Biſhop *Hall*, an Adverſary of ſo approv'd abilities that his very appearance in the cauſe eaſily everted the rocking foundations of ſo tottering a fabrick. It muſt needs be held for an inſobriety ſcarcely excuſable, not to reſt contended with general ſpeculations of ſuch a glory, which is no leſſe than a ray of that tranſcendent brightneſs of which the * Apoſtle hath adviſed us that tis not poſſible for the heart of man to frame conceptions. My method therefore ſhall be to preſent the ground-work of this excellency from the ſacred Bible, and neither adventure my ſelf, nor encourage others, to raiſe any private ſuperſtructures. Goe we on then in the Name of God to make good the propoſals of the Chapter. Tis evident our Tranſlators themſelves referr the 23. 24. and 25. verſes of

* 1 Cor. 2. 9.

Rev. 21. to the 19. 3. and 11. verſes of *Iſaiah* 60. And in theſe already inſtanc'd we meet with one paſſage as unlikely to be fullfil'd on earth as any in the whole bible, *viz. The City had no need of the Sun, &c.* Which notwithſtanding its parallel in *Iſaiah*, to him that weighs the Chapter prooves undeniably to be meant no where els. The 26. *v.* of *Rev.* 21. belongs to the 5. and following *verſes* of *Iſaiah* 60. And the laſt *v. in Rev.* to the one and twentieth *v.* of that in *Iſaiah*, *Thy people ſhall be all righteous*, compar'd with *Iſaiah* 52. 1.

But let's take the Ch. in order. The firſt *ver.* of *Rev.* 21. is exactly correſpondent with *Iſaiah* 65. 17. which place in the Prophet, if any ſuſpect not to be accompliſht on earth, let him take level by the 21. *v. They ſhall build houſes, &c.* with many other pertinencies of the context. The 2. *v.* in the *Rev.* of the *New Jeruſalem prepared as a Bride adorned for her husband*, anſwers *Iſaiah* 62. 2. 3. *Thou ſhall be called by a* [a] *New name, which the mouth of the Lord ſhall name. Thou ſhalt be a Crown of glory in the hand of the Lord, and a royall* [b] *diadem in the hand of thy God.* And 4. and 5. *v.* of *Iſaiah* 62. Where Jeſus is called [c] *Beulah, i.e.* married, as the margent tells you, & God compar'd to the Bridegroom. All which moſt evidently concerns that condition of *Jeruſalem* when the Gentiles ſhall come into her light, as appears by the 2. *v.* there, *And the Gentiles ſhall ſee thy righteouſneſs, &c.* [d] *Ergo* to be effected on earth. See the like evidence in *Iſaiah* 54. 5. *For thy maker is thine husband.* Stated alſo on the ſame time *v.* 3. *Thy ſeed ſhall inherit the Gentiles.* Compare the third *v.* in *Rev.* 21. with *Ezekiel* 37. 27. *The tabernacle of God is with men, and ſhall dwell with them.* For the word [*He*] is not in the Greek, which is therefore odly thruſt in prefix. *Vid. Iſaiah* 54. and *Iſaiah* 62. But if they point at the Jews calling, as I fear not to make thee confeſſe before I cloſe, then will (ſure) none imagine any other ſcene than the earth.

[a] New *Jeruſalem.*

[b] New *Jeſalem* adorned.

[c] New *Jeruſalem* prepared as a Bride.

[d] Our own Tranſlators conſtantly preſume theſe paſſages of the prophets to be meant on earth, as is evident by the contents they

by

by our Translators, purposely to referr the sense of [*dwelling*] to [*God*] and not to [*Tabernacle*] whereas both in the genuine meaning, as also in the Greek it plainly belongs to [*Tabernacle*;] so in *Ezek. My Tabernacle also shall be with them, yea I will be their God, and they shall be my people*, directly as in the *Rev. The Tabernacle of God is with men, They shall be his people, and God will be their God.* Now it must needs be granted, that *Ezek.* in that place treates of the foremention'd glory of *Israels* restauration to be perform'd on earth. Examine the whole *Chapter* dear Reader, and use thine own judgment, for thou must be try'd by it: And that by the *Tabernacle of God* in this instance is meant Christ in his humane nature, I am half perswaded that upon examination I shall not passe for arrogant, in undertaking ere I leave thee (by Gods blessing) to demonstrate. Compare the 4. *v.* of *Rev.* 21. with *Isaiah* 65. 19. treating of the *New heavens*, &c. *The voice of weeping shall no more be heard, nor the voice of Crying.* Nay more, [*e*] Death it self also is taken away as well in *Isaiah Chap.* 25. 8. (handling the same performance too) as in the *Apocalyps. He will swallow up death*

[*e*] Of him that wonders at the possibility of this, I require, how in case *Adam* had not sinnd should one generation have made room for another, for 'tis evident death entred in by sin, as also that the world could never have contain'd all generat together, so that divers acknowledg we should have been removed by Translation, as were Enoch and Elias. Why then should that difficulty molest any in this glory, which (according to the judgment of the best age) restores us to the happiness of that condition we lost in paradise? And peradventure, if the nature of Redemption be well examin'd, it may be acknowledged an honour very suitable to the nobleness of the undertaker, to set the body also in its primitive state by the worth of his price. This I am sure, (Besides the whole mystery in which the *Rev.* runs parallel with the prophet to this purpose) St. *Paul* can never be understood without it *Rom.* 8. 19. 20. 21. 22. 23. Though I will not deny but the wits of vain men may puzzle it with very tough intricacies, if any be so head strong to argue against what the scripture generally commends to us for a mystery, *vid. Rev.* 10. 7. *The mystery of God, &c. vid. Rom.* 11. 25. The return of *Jr.* is a mystery. Now if the apprehension of mystery may check our wantonness, I desire to commend S. *Pauls* phrase into Consideration, *Rom.* 8. 23. the Redemption of our Body, &c.

in victory. Mark well the whole ſcope in the 6. and 7. *v. In this mountain will the Lord make to his people a feaſt of fat things, He will deſtroy the veil ſpread over all Nations, and take away the rebuke of his people from off all the earth, &c.* Tell me, wert thou left to thine own libertie, could'ſt thou poſſibly interpret theſe things otherwiſe than of the reſtitution of the *Jews*, and inlargement of the *Gentiles*? And that St. *Paul* applies the text to the Reſurrection, 'tis no otherwiſe than what thou remembreſt I promis'd in the Title; nor do I fear (by the aſſiſtance of my Saviour) to make appear before I conclude, that the ſpace of this myſtery is the very day of judgment. As to the royall magnificence of this New-*Jeruſalems* buildings, from the 11. *v.* in the *Rev.* downwards, conferr with *Iſ.* 60. 10. 13. 17. and preciſely with *Iſ.* 54. 11. 12. &c: *I will lay thy ſtones with fair colours, and thy foundations with ſaphirs. Thy windows will I make of Agates, Thy Gates of Carbuncles, And all thy borders of pleaſant ſtones, &c.* Which deſcription, both the words preceding at *v.* 3. 5. *Thy ſeed ſhall inherit the Gentiles, Thy maker is thy husband, &c.* and its exact correſpondency to other paſſages relating to this matter, evince unanſwerably that it holds forth the forenam'd excellency, and to be accompliſht on earth. Compare *Iſ.* 54. 11. with *Iſ.* 60. 15. I will now goe fancy as many evaſions as can poſſibly (to my apprehenſion) be found out for the ſubverſion of this parallel, and annex them as ſo many ſeveral labells to this Chapter, leſt the continuance of its length diſcourage any Reader (in a Truth ſo obnoxious to exploſion) who peradventure may be invitted by the briefneſs and variety of partitions.

Doubts

Doubts ſatisfied. Firſt, Whether theſe paſſages be not already accompliſht.

But you will tell me that this ſtate deſcrib'd in the Prophets is dayly fulfil'd in Goſpel-inlargments expreſt in Jewiſh reſemblances, The Church being all this while the Spouſe, to which Chriſt is the Bridegroom and King. Nor are our Teachers wont to expound it otherwiſe than of the Lord Jeſus his ſpirituall government over our Conſciences.

Anſwer. 'Tis a ſtrange miſtake whereby the unhappy *Chiliaſts* have been long traduc'd, in being preſum'd either to dream Chriſts royaltie to be ſomewhat other than ſpiritual, or that it hath not been hitherto exercis'd in his Church. As to any charge towards a carnal or earthly conception, my preface I hope may cleer me; And who ever ſuſpects us to mean as if Chriſt had not conſtantly reign'd, is groſsly miſtaken in the Notion of his Kingdome preſented in the 2. Chapter of Holy *Daniels* prophecy, where we find it protrayed in its two-fold ſtate, [*f*] The one, what hath been, and is, now in agitation, under the type of a ſtone; The other, what is expected, (but on earth too, *v.* 35.) under the figure of a Mountain. The one to be ſet up In the dayes of the [*g*] Gentile Monarchies reſembled by the Image *v.* 44. But the other *viz. Regnum Montis*, that of the Mountain, not to be erected till the Image *i. e.* the *Monarchies* were [*h*] pounded into duſt, and diſperſt by the wind *v.* 35. *Ergo* of Neceſſity yet to be effected *On earth*. By this may eaſily be explicated how much of theſe heavenly [*i*] Eſpouſals is in preſent celebration, ſo much namely as belongs to *Regnum Lapidis*, the ſtate of the ſtone: But that there is a more plenteous hope (to which theſe prophecies referr) If Bleſſed *Daniel* can not convince, me thinks St. *Paul* ſhould, who expreſly

[*f*] Lege. the one which hath been, and is now, &c.

[*g*] Theſe (Doubtleſſe) St. *Luke* calls the times of the Gentiles Ch. 21. 24.

[*h*] Anſwerably to *Rev.* 11. 15. The Kingdoms of this world are &c.

[*i*] Thus is the marriage in St. *Mat.* 22. of preſent action.

expreſly makes uſe of a paſſage of that prophecy to which the 60. Chapter of *Iſaiah* [k] directly belonga, to ratifie a future ingrafting of the *Jews*, and fulneſs of the *Gentiles*; See *Iſaiah* 59. 20. *Rom.* 11. 25. 26. The force of theſe allegations from the Prophets, is, I know, uſually refracted by applying them (as they ſpeak) to Goſpel-inlargement, allegoriz'd under Jewiſh repreſentments, but with how great overſight, ſhall be the imployment of another paragraph briefly to diſcover.

[k] Both the ſenſe & mark which our Interpreters affix to the 20. v. of *Iſ.* 59. aſſure us, that the glor. prophecy continued in the 60. Chap. begins at that place. But (eſpecially) St. *Paul* warrants it.

That the forementiond quotations muſt be verified explicitely of the Jews.

I ſhall wonder if any impartial ſurveyer of the 36. Chapter of *Ezek.* from the 16. to the end, can imagine the contents to belong to any other than to very *Iſrael*, ſince 'tis the deſign of that place to illuſtrate this incomparable condition of her beauty (When *brought into their own land, cleans'd from all their Idols, given a heart of fleſh, &c. v.* 24. 25. 26.) by oppoſing it to the Loathſome eſtate of their defilement *v.* 17. So that if the Characters of the 17. and 19. *v.* (*Of defiling their own land*, when they dwelt in it, Being ſcatter'd among the heathen, &c.) muſt needs be appropriated to the Jews in ſpecial, how is it imaginable but the other paſſages of her cleanſing, and reſtitution (through this and the whole following Chapter) muſt of neceſſity belong to them in letter? There may be divers inſtances to this advantage, though I will uſe but one more, very remarkable indeed to the diſcovery of the *Bride*, namely *Hoſea* 2. 15. 16. *She that came up out of the land of Egypt, and call'd him* [a] *Baali, The ſame ſhe ſhall at that Day, call him Iſhi i. e. My husband.* Certainly *Iſrael* in kind, and no way deducible to the preſent Goſpel-condition. Nor can the preſſure of ſuch texts

[a] Remember who they were that worſhipt Baalim. 1 Kings 18. 18.

be

be eluded by construing them of the *Gentiles* as a succedaneous, or succenturiated *Israel*; for St. *Paul* (you heard) affords us [b] warrant to give verdict for the Jew *in propria persona*.

[b] *Rom.* 11. 25.

Thus far I am sure we are right, provided these promises be not fullfild in the Jews former deliverances; To him that thinks they are, it ought to seem but reasonable that he should acquaint us with that time in which *Jerusalem was cleansed from all her filthiness*, *A heart of flesh given her, and her stony one taken away*, as is promis'd *Ezek.* 36. 26. the passage so lately urg'd. And 'tis worth the knowing, when *Judah* and *Israel* ever liv'd together (since their revolt from *Rehoboam*) and were one Nation, not two any more: for so they must, *Ezek.* 37. 22. &c. free from Idolatry and all abominations, [c] secure from the molestation and dominion of their enimies, brought with so remarkable renown from all the borders of their captivity, that other deliverances shall be silenc'd at the glory of this, *Jer.* 23. 7. 8. Yea and all this to happen to them in the dayes of *David's* righteous branch, *The Lord our righteousness*; whereas in our Lord Christs last abode amongst them, They neither dwelt together as one Nation, (for I hope we have not forgot the then deadly fewd betwixt the *Jew*, and *Samaritan*,) nor free from subjection to their Domineering Enimies the *Romans*, *Ezek.* 34. 28. much lesse were they void of transgressions, *Ezek.* 37. 23. but guilty of the highest Treason that ever the sun behe'd. In a word, if this state (in the Prophets) be that of New-*Jer.* in *Rev.* as the next paragraph will assert, we may I hope rest secure till we arrive at the second Chapter, where 'twill be prov'd that the *Magnalia* there mention'd begin at Christs second coming.

[c] Nay, and so planted in their own land as never to be pluckt out more, therefore of necessity yet to be effected. *Vid.* Amos 9. 15.

But how after all this, if these instances from the Prophets aim at one thing, and that in the *Rev.* another,

nother, the former pointing at a Glory on earth, the later, in heaven? Affinitie in words, I muſt needs grant, is no conviction that the matter ſhould be the ſame; though truly it might be much wondred at, that ſo exact an agreement ſhould thread the paſſages of both places, and yet the things be ſeveral; but I preſume this following anſwer may remoove the ſcruple; That ſince we are aſſured by *Rev.* 10. 7. that there is a [*d*] myſtery declar'd to the Prophets, to receive accompliſhment under the 7. Trumpet, And that this we have here treated on is declar'd through the whole ſtream of prophecy, and to commence alſo at the 7. Trumpet, as the next Chapter ſhall juſtifie, I can no way imagine but that the glory now inſiſted on, is that myſtery foretold by the Prophets. This in the mean time is very reaſonable, that what is declar'd to the Prophets ſhould be ſought after in the Prophets. In caſe therefore the Excellency be in both inſtances the ſame, and that the replanting the *Jews* (as the Apoſtle ſeems to avouch) we may be bold to conclude (for who ever ſuppos'd the contrary) that the ſcene of its performance muſt be on earth, and not in heaven.

[*d*] May it not be probable that the Myſtery here ſignifies the *Jews* converſion, ſince St. *Paul* alſo calls it a myſtery, *Rom.* 11. 25?

One thing is much to be taken notice of. Beſides the ſcoffing at this conceit 2 Epiſt. of St. *Peter*, 3 Chapter, 3. and 4. *v.* (of which anon) 'Tis frequently predicted in the old Teſtament as a thing ſcarcely to be ſubmitted to by Fleſh and Blood, for that I am perſwaded you will grant may be intimated by that *Epiphonema* at the end of this very deſcription, *Ezek.* 36. 36. *I the Lord have ſpoken it, and I will make it good.* But notable is *Ezek.* 37. 14. to this purpoſe, where the Lord convinceth humane incredulity, by a miracle as great as the change, and very analogous to it, *viz.* Of gathering the dry bones into a living army [*e*]. See the

[*e*] By continuing that Chapter with the precedent one, 'twill appear that the aim of the prophecie points at the *Jews* converſion moſt directly, remembring what was formerly obſerv'd from the Characters of *Ezek.* 36.

whole

whole Chapter, for it wonderfully illustrates this noble Atcheivement, being collated with the other prophets forecited. Lay together *Ezek.* 36. 35. and *Ezek.* 37. 21. with *Isaiah* 60. 15. (the Chapter to which so much of *Rev.* 21. refers) and tell me whether any man can judge them to point at several things.

I will wind up all the attextures to this Chapter with a brief reflection on the meaning of *Rev.* 21. 3. *The Tabernacle of God.* That by it is understood Christ as to his humanity, who would deny? that considers, First, The Tabernacle in its principal part, *e. g.* The Mercy-seat, was the Type of Christ, whom therefore St. *Paul* calls ἱλαστήριον *Rom.* 3. 25. Which our Translation renders a Propitiation, but it is the very word us'd *Heb.* 9. 5. and there translated Mercy-seat. Secondly, Christ is [*f*] expresly called Gods Tabernacle, by the exposition of the best Interpreters, meaning thereby the Humane Nature of Christ, which the Beast (The Papacy) blasphemes by his opinion of Transubstantiation, which shews forth a peece of Bread for the real Body of our Lord, and worships it for his natural Flesh, In this very notion is that of St. *Joh.* Chapter 1. 14. *The word was made Flesh and dwelt amongst us* ἐσκήνωσεν *i. e.* Tabernacled, the very word in the *Rev.* So *Joh.* 2. 19. 21. *Destroy this Temple, &c. i. e. The temple of his body.* As also in expres terms, *Heb.* 9. 11. Adde to all this, That by tabernacle of God in this place must necessarily be understood either the Lord Christ, or his Church, (I know the objectors will pretend to no other signification) But let them remember, that it is farr enough from their sense to allow the Church a continuance [*g*] amongst men (*i. e.* on earth) at the day of judgment, the time, at which (in the next Chapter) I shall proove these things to expect their truth. *vid. v.* [*h*] 22. in *Rev.* 21.

[*f*] *Rev.* 13. 6.

[*g*] *The Tabernacle of God is with men, and shall dwell with them, &c.*

[*h*] *Quære* If the words there [The lamb is the Temple] tend not to the sense I lately applied [Gods Tabernacle] to.

Chap. II.

Proving, that new Jerusalem, that is the [bb] *conversion of the Jew, and fullness of the Gentile, begins at Christs coming to judgment.*

As in the former Argument was made appear, that the 21. Chapter of the *Rev.* (compared with the Prophets) describes a glory to be fullfilld on earth, *viz.* The instauration of the *Jews*, and inlargement of the Gentiles, so will I now indeavour to demonstrate, that the term *à quo* or commencement of all that excellency is our Blessed Lord Jesus's next coming in the clouds to judge the world. The matter is easily decided to an Ingenuous Adversary, by *Rev.* 19. 2. 7. where the Triumphals over the final destruction of the [c] whore proclame the marriage of the Lamb to begin from that conquest. Now the Bride (the Lambs wife) is apparently the New-*Jerus*. *Rev.* 21. 9, 10. This truth also appears by *Rev.* 10. 7. Where this mystery declared to the Prophets is promis'd its accomplishment under the 7. Trumpet, which is most expressly the sound to judgment. *Rev.* 11. 18. Another proof of this very date (answerable to the Angels oath *Rev.* 10. 7.) is from *Rev.* 11. 15. where the Heavenly voyces utter (at the 7. trumpet) *The Kingdoms of this world &c: This world*, mark that. But how I pray can the Kingdoms of this [a] World

[bb] I dare appeal to any unbiast mind that expects the *Jews* call, (as most I think do) since there appears not to this day the least step set forwards towards so great a work, and yet that terrible catastrophe accounted as at the door by many of very different principles from me, whether it be not most suitable to Reason, that this must be the manner and time of that grand transaction; for as much as the known means of conversion (through Gospel-ordinances,) must necessarily require more time to a nation so disparst, and under so divers languages (we may adde several Religions to, if we remember the concomitant fullness of the Gentiles,) than I am confident most mens opinions can allow them to from 2 Thes. 2. 8. that the Man of sin, *i. e.* Dan. little Horn, is to be destroyed at the day of judgment.

[c] The Church generally teacheth the end of the world.

[a] Justly answering Dan. 2. 35.

Would be intitled on him otherwise than by this myſterious tranſaction to be finiſht on earth? Again, Compare *Rev.* 9. 14. where the ſixt Trumpet conſiſts in looſing the Angels bound in *Euphrates &c.* with *Rev.* 16. 12. where [*aa*] *Euphrates* is dryed up, *id eſt*, The ſixt trumpet ended. For if the matter of the trumpet were the letting looſe the Angels, or overflowing of *Euphrates* (probably the Turks) then the drying up of *Euphrates* muſt needs be the concluding of the Trumpet, ſo much is evident. Now the end of the ſixt muſt needs be the entrance of the 7. Therefore the [*b*] Kings of the Eaſt (without doubt the *Jews* to impartial Readers) enter at the beginning of the 7. for to that very end is *Euphrates* dryed up that a way may be prepar'd for the Kings of the Eaſt. Compare *Rev.* 1. 7. with *Zach.* 12. 10. and St. *Matth.* 24. 30. From all which (mutually reflecting on each other, as the margent informs you) it reſults by a powerfull conſent, that the time of the *Jews* ſeeing and mourning after him they have peirced, is his coming in the clouds. That Chapter of *Zach.* cannot be deny'd to be a deſcription of *Jer.* reſtoring from the 6. *v.* to the end, ſo that the 10. *v.* (now quoted) to which the 9. leades us by the Emphaſis of That day, muſt be granted to treat of their converſion. It will therefore be but equal that we either yield that day here pointed at to be the ſame with what the two parallel texts refer to, or els produce from the ſcriptures ſome other in which they ſhall ſee and mourn after him, whom they have peirced. Beſides, 'Tis obſervable, the word in both theſe texts of the New teſtament is the very ſame (though

[*aa*] To aſſure us that this paſſage is rightly interpreted, ſee the wonderfull accord it carries with *Ezek.* 39. treating of Gods judgment on *Gog*, and *Magog*, (moſt probably the Turk too) upon which follows *Iſraels* reſtitution. *verſes* 9. 22. 25. And that all this is to be effected at the time here ſpecified, ſee the 8. *v. This is the day &c.* Where יום, *It is done*, is a ſure badge of the final day compar'd with *Rev.* 16. 17. at the 7. viall, יום, *It is done.* and *Rev.* 21. 6. יום. Compare alſo the proclamation to the fowles, &c. at the 17. *v.* in *Ezek.* with *Rev.* 19. 17, 18. Certainly, one and the ſame conqueſt over the Churches Enimies, Antichriſt. *Gog*, *Magog*, &c. [*b*] Remember the glorious royalty of this buſineſs, every where through the Prophets, judg if it be poſſible that Kings of the Eaſt can reflect upon any other.

others might have ſupplied it) with that which the 70. uſe in [a] *Zach.* and were it not ſtrange if the ſenſe ſhould be diverſe? may we not rather think that it hath pleas'd the ſweetneſs of the Spirit to chuſe the ſame word, purpoſely, to guide us into the ſame expectation. For unleſſe this ſight of him were intended as an extent of mercy to them that peirc'd him, (*viz.* That Nation,) it had not (ſure) been expreſt by Mourning but howling. Tell me now doth not the Chriſtian Church conſtantly underſtand his coming to judgment by his coming in the clouds? for ſo Holy *Daniel* hath taught us to ſpeak (for from thence is the phraſe borrow'd) *Da.* 7. 13. which very place (for the *Rev.* and other parts of the New teſtament concentre as perfectly with the Prophets about this Date of the atcheivement, as about the thing it ſelf) in the 14. 22. and 27. *verſes*, as it apparently deſcribes this royalty, ſo it pitcheth it at his coming (in the clouds) to judgment, and overthrowing the proud horn, which is moſt aſſuredly [b] Antichriſt (for all our Synod annotations) as every ſenſible Reader may judge by comparing his deſcription with that of the beaſt, *Rev.*

[a] κόψονται. 'Tis admirable to take notice that in all the ſeveral expreſſions of that direfull Woe, by weeping, wayling, gnaſhing of teeth, howling &c. in the New Teſtament, this word is never uſed, (though in theſe three texts never alterd,) as if the Bleſſed Spirit had peculiarly guarded this phraſe, leſt the meaning ſhould be clouded by any ſuch ſtain upon the word.

[b] The controverſy about Antichriſt hath no way been more obſcur'd than by applying to St. *Pauls* man of ſin, and the Apocalyptical whore, that which is ſpoke of Antichriſt in St. *John's* Epiſtles. That by the Man of ſin, and whore, is meant the Romaniſt, I dare ſay is demonſtrated, by that moſt incomparable light of our Nation Mr. *Meſſe*, to unprejudic'd minds. As for the Name Antichriſt 'tis never us'd either in the *Rev.* or St. *Paul*, ſo that 'tis the liberty of the Churches ſpeaking (not ſcripture appellation) that impoſeth the term Antichriſt on the whore, and while we ſtrive to ſquare St. *Johns* Epiſt. that way too, we intangle the caſe. For *Rome* denies not the father, and the ſon, 1 Epiſt. St. *John* 2. 22. 'Tis moſt cleer therefore that S. *John* refers to the falſe Chriſts predicted by our Saviour for the immediate Antecedents of *Jeruſalem*, S. *Matt.* 24. 11. 23. S. *Mark* 13. 21, 22. An abominable falſe Prophet, of which ſort being then in the world, and of great Note, *viz. Simon Magus*, beſides *Cerinthus*, and the curſed Gnoſticks, &c. for there were many ſuch Antichriſts ſaith S. *Joh.* 1. 2. 18. This to be his meaning appears by theſe following Characters from the context. Firſt 'tis propounded by him at that 18. *v.* by way of citation, and reference to ſome other ſcripture. As yee have heard, &c.

&c. But 'tis no where els to be heard than from the Evangelists so treating of the warning peeces to *Jer.* destruction. The words Antichrist and false Christ never occurring in the whole Bible but in the Gospels and his Epist. Secondly 'Tis instanc'd by S. *Joh.* as formerly presag'd by some other scripture, and now us'd in way of Argument by himself for an immediate forrunner of some last hour (for so the Greek speaks) and as a plain manifestation that that last hour was then a running, forasmuch as the Badge of it (*viz.* Antichrist) was so visible. All which things were most exactly verified (both as forespoken to such a premonition by the Evangel. as also fulfill'd in the leud Deceivers of that Age) at the time of St. *Johns* writing these Epist. being hard upon the fatal accomplishment of these truths, in that remarkable calamity which shortly after came upon *Jer.* Now after all this, will not the intimation (I pray) of last hour be more naturally appliable to that desolation (then at hand) than to any thing yet to be expected, it being above 1600. years since this was spoken? For though the last times (in regard to Dan. fourth Monarchy) are spoke of us, yet sure the last hour (so long agoe mention'd) is more happily applied to a matter already past.

13. So that here you see where St. *Paul* learnt (before the *Rev.* was extant) that Antichrist should be destroyed at our Lords coming, 2 *Thes.* 2. 8. I will subjoyn other Arguments by way of appendence, purposely not to tire the Reader with too continu'd a length of any Chapter without taking respite.

As St. *Paul* was formerly our warrant, for applying those admirable glories, mention'd by the Prophets, to the *Jews* reinfranchment, so he seems full as cleer in ranking its accomplishment under the contemporaries of the 7. Trumpet. I know not how it may appear to others, but I must confesse I cannot so undervalue the Holy Apostles Logick, as to judg that he should fetch a Medium from a prophecy of the *Jews* restitution, to prove the day of judgment by, and yet not intend to lay the date of that Restitution, at the time of judgment, look *Rom.* 14. 11. *We shall all stand before the judgment seat of Christ; For it is written, As I live saith the Lord every knee shall bow to me, &c.* But where is it written? save *Is.* 45. 23, being a peece that belongs most assuredly to this matter from the 14. *v.* to the end of the Chap. Compare

I pray that 14. *v. There ſhall come over to thee in Chains &c.* with *Iſ.* 60. 14. and give your judgment if they mean not the ſame thing, for ſo I am ſure the [a] *Jews* alwayes expound it; And however we through miſtake are wont to affix a mark at the 20. *v.* of the 45. Chap. intimating a different argument, yet that the whole ſequele naturally appertains to the ſame diſcourſe, let any impartial peruſer judge by the genuine characters emergent from the context, eſpecially the very laſt verſe, (being doubtleſs, not an abrupt parcell of a changed theme, but the united member of a continu'd one) *In the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory*; Nor is this the onely text where the Apoſtle pitcheth the *Epocha* of this admirable royalty at the coming to judgment. What leſſe can amount from 2 *Tim.* 4. 1? *I charge thee before the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearance, and his kingdom.* See, A kingdom joyn'd with his appearance to judge the world, and yet not the final kingdom for ever in the Heavens, for after the univerſal reſurrection, our Saviour reſigns up the kingdom to the father, that he may be all in, all 1 *Cor.* 15, 24, 28. That kingdom therefore which is neither before his appearance, not yet after the laſt reſurrection, muſt neceſſarily be concluded between them.

[a] Can any impartial Reaſon deſpiſe the ſtrength of univerſal Tradition amongſt the *Jews* (whilſt yet the True and onely Church of God) as is evident This truth flouriſht by, in their Ages; And yet ſo much magnifie the ſame ſort of Argument in our Chriſtian caſes?

Who can but wonder that this Truth ſhould be ſo boggled at, which is ſo harmoniouſly accorded to through all the Prophets? *Jer.* 23. 5. 6. *&c. In his dayes &c. Ezek.* 34. 23. *&c. Ezek.* 37. 22, 23, 24, *&c. Zach.* 6. 12, 13, *&c. Zach.* 14. from the 16. to the end? All which expreſſe a Glory to [*] *Jer.* (evidently to be meant on earth) to be eſtabliſht *In the Dayes of their Meſſiah*, or *David* their Prince; (*David* being dead long before theſe things were ſpoken) *The Lord our Righteouſneſs is his name.* But it can not be pretended that theſe things were fullfill'd in the

[*] It being formerly cleer'd that theſe things are ſpoke of *Jer.* in perſon.

Meſſiahs

Meſſiahs firſt coming, for then *Judah* and *Iſrael* did not [a] dwell together. I am ſure they did not dwell as one Nation, *Ezek.* 37. 22. The Samaritan woman is a competent witneſs, *Joh.* 4. 9. Much leſſe did they dwell ſafely without moleſtation from their enimies, *Ezek.* 34. 28. Therefore theſe of neceſſity (as the *Jews*, and the old Chriſtians expected) are to receive performance at the Meſſiah's ſecond comming. You will not I am ſure denie but the ſame thing is promis'd in this place of *Ezek.* (and its complices) as in *Iſ.* 60. for that appears by comparing *Ezek.* 37. 21. with *Iſ.* 60. 14, 15. Beſides, the whole deſcription matcheth in each place.

[a] We well know when they were ſeparated, but tis hard to ſay when they met, unleſſe we make the ſending of a ſingle prieſt to inſtruct the Pagans planted in *Samaria*, to be the return of the 10. Tribes from their captivity 2 *Kings* 17. 27. 'Twill proove but a very pinch'd Synechdoche to cramp 10. Tribes in one perſon.

The forecited Chap. of Holy *Daniel* is worthy of a ſecond ſurvey, being queſtionleſſe the ſacred ſtore I uſe from whence the deſcription of the day of judgment is deriv'd in ſo many correſpondencies of the New Teſtament, *viz.* *That the* [*] *ſon of man ſhall come in the clouds*; *In the Glory of his father, with his Holy Angels*, in reference to the 10. and 13. *v.* *That Antichriſt ſhall be deſtroyed with the brightneſs of his coming*, as *Daniel* had foretold of the little Horn, *v.* 26. *That the Deſtruction ſhould be by fire*, it being ſaid *v.* 9, 10. *His throne was a fiery flame, and his wheeles as burning fire. A fiery ſtream iſſu'd and came forth from before him, &c.* And why (I would fain know) may we not bring hither St. *Johns* parallel from *Rev.* 20. 4? *I ſaw thrones, and they ſate upon them, and judgment was given unto them*, anſwering *Daniel* 7. 9, 10. *I beheld till the thrones were pitched down, and the judgment was ſet*, and (*v.* 22.) *judgment was given to the ſaints of the moſt high.* What difference (I pray) betwixt St. *Johns* [and the ſaints lived and reigned with Chriſt] and *Daniels*

[*] The ground on which the New Teſtament calleth our Saviour the ſon of man is (moſt certainly) taken from this place in *Dan.*

(The

[The Saints poſſeſſed the kingdom] *viz.* with the ſon of man who came in the clouds? Think other men as they pleaſe, I cannot for my own part be perſwaded (conſidering the wonderfull twiſt of agreement running through the whole ſcripture) but that this kingdom of the ſon of man, when the ſaints ſhall reign with him, and all people, nations, and languages ſhall ſerve him *v.* [*] 14. is the very ſame with what hath been ſo unanimouſly inculcated from the reſt of the Prophets, concerning the *Jews* converſion, and the *Gentiles* inlargement. One thing, In the mean time, I think will ſcarce be queſtion'd, that *Daniels* date ſeems to be the day of judgment, agreeably to *Iſ.* 66. 10. 12. 15. 16. 19. 20. 22. Where mention is made of the fiery indignation to be powred forth; The Glory of *Jeruſalems reſtauration, and the Gentiles fullneſſe, with New Heavens, &c. in one and the ſame particular Prophecy.*

[*] *Vid. Rev.* 7. 9. *All nations, kindred, people, and tongues,* a deſcription of the ſame kingdom as the context and citations juſtifie.

By this time we may I hope make a ſhift to fift out St. *Peters* meaning, in referring his Readers to the Prophets, about the ſame glory, and the ſame commencement, *viz. New Heavens, and new earth, wherein dwelleth righteouſneſs, to be founded at his coming,* 2. Epiſt. 3. Chap. 2. 4. 13. *v. &c.* From which Chapter though ſome buſie heads may poſſibly frame objections to fruſtrate the expectation, raiſed namely from the conflagration, and diſſolution here mention'd, yet let them know that by the ſame induſtry, they muſt diſappoint St. *Peters* meaning too, who notwithſtanding ſuch diſſolution teacheth us to expect the accompliſhment of that myſtery mention'd by the Prophets of *New Heavens, &c.* By which, if after recourſe to the Prophets, we find any thing els that can be meant conſonant to the other ſcriptures, than what I have hitherto inſtanc'd, I ſhall willingly retract all this for the advantage of ſo deſiderable a ſatisfaction. Till then may theſe following conſi-

derations

derations be accepted as neither impertinent, nor tedious.

First, Whether St. *Peter*, ſince he ſends us to the Prophets *v.* 2. had not (probably) an eye amongſt other Prophecies to *Iſ.* 65. from the 17. to the end, and *Iſ.* 60. through the whole Chapter, but eſpecially *v.* 21? The which allegations who ever ſhall decline from affixing them on the conſolation of *Iſ.* let him weigh maturely before he ſpeak, leſt his præcipitancy impeach [*] St. *Paul* as an acceſſory to his raſhneſſe. Secondly, Whether it be not rational to conclude that the Apoſtle at the 8. *v.* had reſpect to the common ſaying of the *Jews* (to whom [a] he writ) whoſe formal words of the *Day of judgment*, were wont to be, *One day with the Lord is as a thouſand years*; rather than to the 90. *Pſ.* where the words *One day with the Lord is as a thouſand years*, are not, though the latter part of the ſentence [A thouſand years as one day] may allude thither? And who ſhould not ſooner judge that the ſame form of ſpeaking, quoted by *Juſtin Martyr*, and *Irenæus* (two renowned primitive witneſſes to this truth) was taken from this Epiſt. of St. *Peter*, than from the forementiond *Pſ.* Foraſmuch as they likewiſe uſe it (as the Jewiſh Doctors did) for the *day of judgment*? *Juſtin Martyr* diſtinctly alleging in theſe terms, treating of that day, [we know that that ſaying. *The day of the Lord is as a thouſand years*, points hither. Thirdly, Whether the fiery devaſtation here deſcrib'd be any greater rubb to this hope of *Iſrael*, than the ſame intimation in Holy *Dan.* Chap. 7. and *Iſ.* 66. (where alſo the fiery vengeance is mention'd, and yet the *Iews* reſtoring moſt pregnantly avouched,) or than the tenour of the whole Bible, which conſtantly ranketh this glory under the 7. Trumpet? Fourthly, Whether this wonderfull concordance of St. *Peter* with the reſt of the ſcripture ought not to perſwade

[*] See before, what was obſerv'd from *Rom.* 11. 25, 26.

[a] *Vid.* his entrance to his firſt Epiſt. To the ſtrangers ſcattered, &c. *i. e. Jews* diſperſed, &c.

swade us that the coming of our Lord here mention'd (*v.* 4.) at which he [*b*] pitcheth this ſtately change, is his expected perſonal coming to judgment at the 7. trumpet, and not his former vindictive appearance in fury at the deſolation of *Ier.* by the *Romans*, to which the incomparably learned Dr. *Hammond* is wont to referr many paſſages of the New Teſtament, which (my thinks) in this preſent text, the Analogie to other places were ſufficient to diſtinguiſh? Laſtly, Whether the ſcoffing here intimated *v.* 3. can be at any thing els [*a*] than this very opinion, ſince the Opponent, *i. e.* the Scoffer, diſputes directly againſt it, but the Reſpondent, *viz.* the Apoſtle, pleads expreſſely for it? See all this made good. The Queſtion in controverſy is about the Promiſe of Chriſts coming, which the Millenary affirms to conſiſt in an unexpreſſible reſtitution. Againſt this the [*b*] Scoffer objects (ſo much light the particle [*For*] will afford us, it being a cauſal Conjunction naturally leading into an argument.) *e. g.* Where is this promiſe of his coming in ſuch a reſtitution as you *Chiliaſts* dream of, what appearance ſee ye in the leaſt meaſure towards any ſuch mutation? *For* ſince the Fathers fell aſleep all things continue as they were; Tempeſtuous warrs ſtill, angry commotions, abominable lives, diſſolute manners, Rebellions, Treaſons, All things as they were; What hopes then of any ſuch change? I ſhould be unwilling to prevaricate one jot, but have I hope preſented the Argument in its natural

[*b*] By comparing the 4. *v. Where is the promiſe of his coming*, with 13. *v. According to his promiſe*, appears plainly that the Promiſe is fixt at his coming.

[*a*] The time hits it well. In the laſt dayes, The primitive dayes being for it.

[*b*] It would be inquir'd, ſince The ſcoffers are ſuppos'd to be Chriſtians, in what other ſenſe (than which I have nam'd) can they be ſaid to ſcoff at our Lords coming, for as to his coming to judgment (in the general notion) I think never any Chriſtians did or will denie it; Nor can any imagine the Apoſtle ſhould bend his aim againſt ſpeculative Atheiſts, ſuch as *Lucian*, *Diagoras &c.* For who ever heard of can think that ſuch toothleſs Barkers as thoſe Dogs are, may be of any dangerous influence to well-grounded Chriſtians? ſo that upon that ſcore there had not needed ſuch earneſt incitement to remembrance and caution, as the Apoſtle here uſeth, which certainly muſt neceſſarily import the ſcoffing party not onely to be Chriſtian but very conſiderable too. As for the practical Atheiſt and looſe-liv'd wretch this text meddles not with that capacity in chief, For this ſcoffer deals with argument, colours,

colours, being (for the ſumm of it) ſuch an one as (really) I my ſelf have heard from an ancient miniſter. But on the other ſide, The Apoſtle ſeems to me moſt confidently to aſſert it *v.* 13.[*] *Nevertheleſs &c. q. d.* Say the ſcoffers what they pleaſe, *We according to his promiſe look for* [†] *new Heavens, and a new Earth, wherein dwelleth righteouſneſs.*

[*] Adde to this text of St. *Peter Act.* 3. 21. ſpoken alſo by S. *Peter* upon the ſame affidavit of the Prophets, and on the ſame pitch of time *when the heavens diſcloſe him.* [†] By obſerving the ſpeech in, *Iſ.* 51. 15. 16. of *Iſ.* deliverance from *Egypt*, it may (peradventure) be gather'd what *the New Heaven and New Earth may imply. I am thy God who divided the Sea,* (*viz.* the Red Sea) *And I put my words in thy mouth,* (*i. e.* I gave thee my law) *and cover'd thee with the ſhadow of Mine hand, that I might plant the Heavens, and lay the foundation of the Earth,* (*viz.* Make thee a Kingdom or Common-wealth in the Land of promiſe) for in that notion Heaven and Earth are frequently taken in the Prophets. So here, *New Heaven and New Earth. i. e.* a New Kingdom, or New manner of Government.

Shall we after all this be difficult to grant that this admirable circle of myſteries, (I mean this renowned Chiliad) is that which the ſcriptures call the *Day of judgment*? I will adde but a word or two to what is already ſaid, but (I think) from ſuch evidences as will hardly be evaded from particularizing the day of judgment, though they alſo determine this expectation of *Iſrael* to that very day. Examine we firſt that famous judging of the Heathen in the valley of *Iehoſophat, Ioel.* 3. from the 9. to the end, which many of our Divines, (farr enough from my opinion in this buſineſs) interpret literally of that *Terrible day*, foraſmuch as the 13. *v.* ſpeaks the ſame thing with *Rev.* 14. 15. But that the *Rev.* in that text ſpeaks of the very time of judgment, none will ſure deny that views one like the ſon of man coming in a cloud *v.* 14. Read now on in *Ioel*, from *v.* 16. to the end, and tell me if this great good thing to *Iſrael* be not at the 18. *v.* affix'd to that very day. I know thou wilt

ſhift me by the mark ¶ leading (I wiſſe) to a diſtinct argument. But I ask thee who made that mark? did not they who allwaies miſunderſtood the Prophecy? For that it is of the ſame contents with the 16. and 17. *v.* (where no ſuch mark appears, nay, where the Characters point directly to the judgment too) let our own reaſon (unleſſe we have a mind to forfet it,) inform us; *The Lord ſhall roar out of Sion, &c. The Heavens and the Earth ſhall ſhake, &c.* Surely that Dreadfull day. *But the Lord will be the hope of his people, and the ſtrength of the Children of Iſ. &c.* [*a*] *Then ſhall Jeruſalem be holy, &c.* We are wont to think *Then* and *that Day* æquipollents. Lord! That an unadviſed ſcratch with a pen ſhould be able to divert ſo cleer, and ſo powerfull a Truth. Another full as pregnant illuſtration of this ſenſe may be fetch'd from *Zach.* 14. Where alſo is the deſcription of that wonderfull day, *v.* 4, 5, 6, &c. *The Lord my God ſhall come, and all the Saints with thee, v.* 5. will certainly evince ſo much, collated with *Daniels* [*Thouſand Thouſands,*] Chap. 7. 10. and St. *Pauls* [*All that ſleep in Ieſus will God bring with him*] 1 *Theſ.* 4. 14. as alſo [*b*] 2 *Theſ.* 1. 7. [*Revealed from heaven with his mighty Angels.*] But what follows? *In that day* (*v.* 8.) *ſhall living waters goe forth from Ieruſ. &c.* to the end of the Chap. Manifeſtly deſcribing that unmatchable glory and Indulgence to *Ieruſ.* where, yet, *Holineſs on the horſe belles, v.* 20. is I trow legible enough to intimate the ſtate to be perform'd on earth, and not in Heaven, *vid. ſup.*

The Antient *Iews* kept conſtantly up to this tenet, never underſtanding by the *Great day of judgment* (ſo frequent in their Rabbines, and deriv'd from thence by our Saviour and his Ap.) leſſe than a time of

[*a*] See *Iſ.* 60. 21. which Chapter aſſures us of a performance for theſe things on earth.

[*b*] Conſider whether the mutual accord of ſcripture be not ſufficient to particularize the day of Chriſt, 2 *Theſ.* 2. 2. to the judgment, though I confeſs the Authority of the Admirable Dr. *Hammond* ſways much to the contrary, ſee the former Chapter in *verſes* 7. 8. 9. 10.

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many years, yea, ſome (ſtrange to tell) punctually a [c] thouſand yeavs continuance, in which tearm they conceive thoſe *tremenda Magnalia*, through all the Prophets to be atchieved by the Meſſiah. Whence even at this day they look not for him, untill the Great day of judgment; So that every Thunder-clap ſollicits them to this expectation. Under this notion was the fam'd Millennium, beheld in the firſt three centuries, looking on this whole ſpace as the Day of judgment, and the myſterious ſabbath in which the ſaints ſhould reign with Chriſt the Lord. *Juſtin Martyr*, *Irenæus*, and *Lactantius*, are (aſſuredly) worthy to be reported after, amongſt whom the Zelous *Martyr*, in his dialogue with the Jew could in no wiſe forbear from faſtning the impeachment of Atheiſm and Hereſy, upon the diſſenting Chriſtians, poſitively concluding, that who ever were [a] in all points Orthodox, embraced this contemplation.

[c] If the *Jews* be not reſtor'd till our Saviour comes (as is formerly proov'd) who ever imagind their continuance, in this glorious ſtate of their reſtitution to be an action of a few dayes?

[a] See Dr. *Ferns* teſtimony in the preface.

After all theſe premiſſes take I pray another ſhort view of that lofty portray in *Rev.* 21. and another parallel reference of the New Teſtament. Unleſſe the performance there deſcrib'd of the marriage of the lamb, and its appendant royalties, were the very day of judgment, how comes it (not onely to be a [bb] continu'd viſion to the 20. Chap. but,) to abandon the unbeleeving, and abominable, to the lake of fire and brimſtone, *v.* 8? Queſtionleſſe *Joels* great and terrible day of the Lord, yet attended with that incomprehenſible ſolemnity of the marriage, anſwerable to the records of the Holy Prophets. How ſuitable to all this is the parable in St. *Matth.* 25. repreſenting Chriſts coming to judgment by a Marriage, *v.* 10. *And they that were ready went in with him, &c.* This is that very wedding to which the *Jews* were bidden ſo long agoe, S. *Matth.* 22. but then like rude ſhavelings they kickt at the favour, ſo that the Gentiles were ſurrogated to the firſt part of

[bb] The ſpirit uſeth tranſitions into diſtinct viſions, evidently importing variety, *e.g.* After theſe things, Chap. 7. 1. after this Chap. 7 9. *&c.* But in this place no ſuch thing.

the entertainment. For be aſſuted (dear Reader) that it enters not into my thoughts to deny theſe Nuptials to be coætaneous with Religion; but that the [*] royal banquet is not yet ſerv'd in, and that the latter part of the feſtivity is the ſame with that in the *Rev.* there is one notable circumſtance in the context which ſtrongly evinceth, *viz. a caſting forth one of the Abominable gueſts* (according to *Rev.* 21. 8.) *into the Lake of darkneſs, where there is weeping and gnaſhing of Teeth. v.* 13. How facil might the way be into divers obſcurities of Scripture by the dexteritie of this Key, were it once approov'd of! I have not indeavoured to heap together what ever might be collected to this illuſtration, for truly the ſacred writings every where abound with ſuch teſtimonies, ſo that I might quickly outſtrip my deſign of briefneſs. It ſufficeth, if the conſtant harmony of both the Teſtaments may imprint on our ſpirits this notion of the Day of judgment, *viz.* a conſiderable duration in which the myſtery of God declar'd to the Prophets ſhall be eſtabliſht on [*a*] earth. But why ſhould we mince it all this while, and not rather ſpeak out, ſince the time is expreſly declar'd by the word, and believ'd by the firſt three Ages to be 1000 years?

[*] *Iſr.* muſt be admitted one day to call him *Iſhi.* if it were ſhe that call'd him *Baali ut ſupra Hoſ.* 2. 16.

[*a*] Beſides what is above aſſerted, twere not amiſſe to weigh the phraſes here in *Rev.* 21. if they can poſſibly mean otherwhere than on earth. *Coming down, from God, out of Heaven. v.* 2. ought it not rather to be (it ſignifying in Heaven, going up to God, from the earth. So *v.* 3. *Tabernacle of God is with men, and ſhall dwell with them,* not, Men are with the Tabernacle of God, and ſhall dwell with him, *viz.* in Heaven.

The Thouſand years of Satans being bound (*Rev.* 20. 2.) if they ſhould be allow'd ſtill to come, our interpreters are ſo ſenſible the reſult will then be that here is a definite *Millennium* yet to be run over in, which our Lord is to be inveſted with ſome diſtinct manner of royaltie, that they generally bend their

forces

forces (though upon ſeveral perſwaſions) to make this ligation already paſt. The uſual dates from whence they (diverſly) reckon his binding are [a] either our Saviours Nativity, or his Paſſion (about what times 'tis likely ſome Oracles did ceaſe) or the deſtruction of *Jeruſalem*, or laſtly from *Conſtantine*. So liberal may we be to all theſe miſtakes, as to proffer them their choice, and yet uſe but one weapon to overthrow them all; For which ſoever of theſe be pitch'd on, the entrance of the ten-horned and the two-horned beaſts in *Rev.* 13. commonly expounded (even by theſe accountants) of the papacy, and the ariſing of the Locuſts from the bottomleſſe pit, at the fift Trumpet, underſtood (probably) of *Mahumediſm*, muſt neceſſarily be included within the limits of ligation; The former as appearing in the fourth or fift century, the latter at the ſeventh. But can any reaſonable man yield that Satan (during theſe times) was, not onely bound, and ſhut up, but ſeal'd too, (mark that) that he might deceive the nations no more; while he was both looſe, and active in conveying into the world two the grandeſt impoſtures that ever the Chriſtian ages knew? And that his obſtetrication was aſſiſtant to both theſe births let the Spirit decide the controverſy, who (as to the aſcent of Locuſts Chap. 9.) attributes the opening the pit to the ſtarr which fell from Heaven, *v.* 1, 2. But what I pray can this ſtarr be but Satan? and that in a double capacity, firſt as a lapſed Angell, ſecondly as lately beat down from heaven by Holy *Michael*, Chap. 12. 7, 9. Again, Theſe Locuſts had a King,

[a] The miſtake of them who judge the binding to be already paſt ariſeth by thinking Satans binding (Chap. 20.) the ſame with *Michaels* conquering him Chap. 12. whereas 'tis one thing to be beaten from Heaven, *i.e* his ſoveraignty in the Roman empire which then worſhipt him in heatheniſm, another to be bound, caſt into the bottomleſſe pit, ſhut up, and ſeal'd. Beſides, the binding the ſtrong man is reckon'd in Scripture as the trophie of Chr. onely, but *Michael* was not Chr. as appeares *Dan.* 10. where Chr (*viz.* the man in linnen *v.* 5. 6. with *Rev.* 1. 13, 14, 15.) ſpeaks of *Michael* as one divers from him, See *Dan.* 10. 21. But eſpecially the place diſtinguiſheth them *Rev.* 12. 12. *Wo to the inhabit. &c.* Whereas (Chap. 20. 3.) he is ſo bound and ſeal'd as not able to deceive or hurt the nations &c. He is (truly) too too much wedded to his own opinion that will not take the ſpirits comment on the action.

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the Angel of the bottomleſſe pit, whoſe name is *Abaddon*, *i. e.* a Deſtroyer; which elogies who ever ſhall attribute to any other, he muſt begg leave either to interpret the bottomleſſe pit of ſomewhat els beſides Hell, or the Deſtroyer belonging to that pit of ſome one els than the Devill. Nor is our evidence leſſe cleer for his energy (farr beyond the nature of ligation and ſealing) at the nativity of the Beaſt *Rev.* 13. of whom it is expreſſely deliver'd *v.* 3. *that the Dragon gave him power, and his ſeat, and great authority.* If either of theſe inſtances may ſpeak him bound, I think the onely difficulty will be to produce a villany of ſo aggravated a malice, whereby ever to aſſert his liberty.

But examine we them ſomewhat more diſtinctly. The firſt three *Epochaes* (yet that way takes the very learned Primate of *Ireland*) beſides what is already objected, implie the Devill to be bound for that whole ſpace in which Bleſſed *Michael* conflicted with him, *Rev.* 12. Surely the bitter throwes by which Chriſtianity wrung in, and the warm blood of ſo many conſtant Martyrs, were arguments ſufficient to make appear that *Michael* had not to deal with a bounden Adverſary. Again. If he were then bound, the little ſeaſon of his looſing Chap. 20. 3. runs on apace to finiſh a ſeventh centurie, and hath (Seemingly) much overſhot the proportional limits of μικρὸν χρόνον, being farr more than half the intervall of his binding. Seriouſly, I am farr from aiming to blaſt any reverend Authorities, but doubtleſſe the Holy Jeſus requires more exact enucleations of his ſacred meſſages, than either of theſe faint reſolutions can amount to. Into ſuch intanglements are thoſe men falln who have once ſlipt the clue of Truth! In a word. Can it conſiſt with Satan in a cage, and coop'd up from abuſing the world, that he ſhould be able to impoſe upon the

young

the young Christians so [a] rank a peece of Legerdemane, as by making shew of miraculous cures, wrought (I wiss) by the reliques of Martyrs, to cheat the credulous world into the establishment of Saint-worship, upon the mistaken ground (so grosly were they abused) of *Revel.* 20. which prerogative of the Martyrs reigning with Christ 1000. yeers, they expounded of this Idolatrous Royaltie, into which the Dragon had thus gull'd them by the occasion of those wonders, which they presum'd to be the festques of providence as intended to point them to such expositions. Truly if it can be prooved that Satan was all this while in his dungeon, I shall be the apter to think that he spake from his hole (through a Trunk) into *Dunstan*'s crucifix, at a Council in *Canterbury*, *Anno Domini* 972. (which falls within his binding, begin the account where you please,) uttering an audible voice to this purpose [*Dunstan's opinion is the right*], he at that time being a most ardent Proctour against the allowance of Marriage to the Clergy.

What should now deter us from making this deduction, That this very *Millennium* is that space which the sacred writ hath defin'd [b] for these mysteries? Hear an expres from the Spirit, *Revel.* 20. 4. *I saw the souls of them that were beheaded for the witness of*

[a] To these tricks of the Dragon (doubtless,) (and not to *Garnets* straws,) the Ap. points in 2. *Thess.* 2. 9. [by lying miracles, after the working of Satan] forasmuch as, I am perswaded) there is no opinion in which they differ from us, but (if well search'd after) was either introduc'd, or is maintain'd by such collusion.

[b] Judge whether I ly by these words of an early commentator upon the *Apoc. c.* 20. 4. *Mesito cum Christo & vixerunt, & regnarunt. Quemadmodum videmus etiam sub fidelibus Regibus, atq; principibus, dum adorantur, contra omnem etiam corporis infirmitatem, ac Dæmonum energiam ostendunt datam sibi à Deo gratiam.* (c) The *Millen.* obligation is confessedly *tempus definitum*. For after must he be loosed a little season, *Ergo* that of Christs Kingdom is so too; Since one and the same space is meant. (c) If any court me over critical in streining the Emphasis of (τὰ) in the Text, their partiality ought not to make them forget with what zeal the same observation is pursued in the dispute of ὁ Ἀντίχριστος. (*) Sure this expression will no way comply with their exposition who interpret the first resurrection of the life of grace, that notion being disagreeable to separated souls, or if it were not, yet could not the rest of the dead, after the thousand yeers (suppos'd to be the wicked) ever live that life, *viz.* of grace. But if we give way that the same word [*Live* in the space of one line, may be appliable to two so different senses, as to import the life of Grace to the one sort, and life in its proper sense to the other, we open

such a gap of licence to perverse Cavillers, that by the opportunity of such freedom of acceptions they may distort these Holy Embassies into what ever compliances may best sute with their designes.

Jesus——*And they lived and reigned with Christ a thousand yeers*, which that we may rest assured to be the very same thousand in which the Devill is bound, the Greek affords an unavoidable evidence, for having expreſt the time of Satans binding (*vers.* 2.) without an article, it delivers the same measure of Christs Kingdom with the article as emphatically reflecting upon the foresaid thousand, *vers.* 4. τὰ χίλια ἔτη. Where doubtless we should not have injur'd the *idiome* (considering the want of (τὰ) in the second verse,) to have English it *those thousand years*. Now say in good earnest, Is it not more than likely that St. *Peter* intended the same thing, remembring, 'twas the *Jewish* paraphrase (as you heard) of the Day of Judgment, [*One day with the Lord is as a thousand yeers*] to which *St. Peter* (sure) alluded? I shall not need to tell you of the extant tradition of old *Elias*, (a Jew that liv'd under the second Temple) to this sense. 'Twere handsomer for us to remember (with some reverence) that the most inlightned, the most pious ages, and the most fruitfull of Zelous Martyrs through all the Christian times, were of this minde too. And peradventure, it might do us no injury to reflect that in the thirteen following Centuries (which oppos'd it) Antichrist both gain'd and kept his footing by the advantage of that oversight.

(a) Rev. 10. 7. Rom. 11, 25.

(a) The *Socinians* and *Arians*, &c. have too sadly warn'd us that wanton wits may intangle any Truth with very perplext intricacies.

Give sentence now impartially if this Incomparable beauty of *Israel* commence not at our Lords next coming, and if the commensuration of these Transcendencies be not (in the sacred language) *the day of Judgment*. What now though some objections may interfeer? not readily to be resolv'd * Mystery (my thinks) might easily stop such (*a*) gaping mouthes. But

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for reconciling the difficulties emergent from this Tenet, I hope hereafter (as the Lord shall Lend me assistance and time) to appear to the World with more ample satisfaction; Till then give me leave succinctly to propose a few suggestions, to abate, at least, the vigour of reluctancies. If any (in the first place) conceit that this larger duration than they have hitherto imagin'd leads into too grois conceptions of that divine Assize, as if causes before the Searcher of Spirits requir'd so slow a discussion, as before our earthly Tribunals; Let such objectors know, that scruples of this kinde proceed meerly from the mistaken notion which themselves have fram'd of that *Terrible Day*; presuming it to consist onely in some shorter hearing and deciding the deeds of the World, whereas in truth (by Scripture-assurance) it conteines that noble chein of miracles, within which period his Judgment and righteousness shall in an inconceivable way be manifested over the whole earth, and the world presented with a Legible Comment upon that Text, [*He will have mercy on whom he will have mercy*] Then shall the (a) Heathen know that he is the Lord, when he shall be sanctified before their eyes, It being his own holy names sake (not *Israel's*) for which he doth these things. *Ezek.* 36. 22, 23.

But time shall then be no longer, *Revel*, 10. All duration being swallowed up in eternity, and no more measuring by Thousand yeers. I will not here discuss the Philosophical quirk of *Tempus*, *ævum*, and *æternitas*, though from thence (I think) was this objection hatch'd, (and this is not the first point in Divinity that hath been injur'd, by laying it too close to the Philosophy-*Meet-Wand.*) Nor shall I need to detect the shallowness of that conceit, which foundeth the nature of Time on the motion of the Orbs, as if a yeer were not 52. Weeks though there were no Sun in the firmament, nor an hour the twelfth part of a day, though

(a) See *Ezek.* 39 21. *All the Heathen shall see my Judgment, &c.* The Prophet speaking (from God) about the restauration of *Jer.* at the confusion of *Gog* and *Magog*. And that we may conclude it to point at the day of Judgment, the Spirit saith vers. 8. *This is the Day whereof I have spoken*, where [γίγονε] (It is done) is a firm token of the final Day; as in *Revel.* 16. 17. at the seventh vial. And *Rev.* 21. 6. *ut supra*. *de Euphrate.*

though we knew not how to bound it by the ſhadow. To ſide-ſlip ſuch toyes as theſe, Let any one judge of this following ſenſe, if it be not cleer and round. The Lord (*b*) Chriſt ſwears (and his Oath ſure is worth the heeding) That upon the expiring of the Time, Times, and half a Time, or the 1260 Dayes, (being the limited cycle of the beaſt and his contemporals in the *Revel.*) there ſhall be no [*a*] longer time, but this myſtery ſhall be fulfil'd, nothing els ſhall intervene, but the ſeventh Trumpet ſhall ſound. That I have not miſcommented upon this ſacred Oath read the ſixt and ſeventh verſes together, and try if thou canſt find any other meaning. Again, examin the 5, 6, and 7. verſes of this Chapter in the *Revel.* by *Dan.* 12. and 7. The [*b*] perſon in both places ſtanding upon the waters, lifting up his hand to heaven, and ſwearing by him that liveth for ever, but in holy *Daniel* particularly expreſſing the Time, Times, and half a Time. Lord! that men with eyes in their heads ſhould ſtumble in ſo plain a way, and rather expound this in *Daniel* of *Antiochus Epiphanes* (be their account [*by Days*] never ſo uneven) than allow it (in its genuine cleerneſs) to afford any light towards ſo deſpis'd a truth. One thing I am ſure of, that the countre-interpretations to this opinion, are forc'd, hal'd and *per dures*, but ſuch as run with it facil and natural, it being (without queſtion) an incomparable advantage to the extricating many Knots in the Bible, could we but once conquer that peece of pride (which we know who is ſo chid for) in eſteeming our ſelves more *infallible* than the firſt three hundred *yeers*.

'Tis often ask't how can theſe things conſiſt, ſince the notion of Judgment imports a diſtribution of Juſtice according to every ones works, allowing no capacity for converſion? ſo that if the Jews return be not till our Lord appears in the clouds, how is it that they periſh not amongſt the enemies of his Kingdom whereof they

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[*b*] 'Tis the Lord (who is here called the Angel that ſtood on the Sea) as evidently appears by his majeſtick deſcription verſe the firſt.

[*a*] Suitably to *Iſ.* 60. 22. (ſpeaking of this myſtery) I the Lord will haſten it in his time.

[*b*] As in the *Revel.* ſo in *Dan.* he that takes this oath is Chriſt himſelf, being [*the Man clothed in linnen*] of whom ſee *Dan.* 10. 5, 6. with *Rev.* 1. 13, 14, 15.

are the principal ? I will return (for answer) the words of that admirable Divine Mr. *Mede* (a gentleman certainly of as cleer a brain as ever the world could boast of) *I salve it with a supposition of some latitude in that appearance, as being first to be uttered with some preparation or preludium to the Jewish Nation, before his great and universal appearing to the whole world to judgment. So* Cestius Gallus *the President of* Syria *compassed* Jerusalem *with an Army, by way of anticipation, three yeers before the final and fatal siege by* Vespasian, *for a warning to the believing Jews to flight to the mountains of* Arabia, *according to our Saviours sign given them* Luke 21. 20. *For strengthning of such a supposition, me thinks I discern in Saint* Matthew (*the* Hebrew *Evangelist*) *c.* 24. *verse* 30. *two such appearances intimated, The one in the words,* Then shall appear The (*bb*) sign of the Son of man in Heaven, and all the Tribes of the earth shall mourn; (*out of* Zach. 12. *vers.* 10, 11, 12.) *The other in the words following*, And they shall see the Son of man coming in the clouds of Heaven, with power and great glory (*out of Dan.* 7.)

But in case this may not satisfie, shall we therefore dare to gainsay some Truths because our (*) shallow reasons cannot manage them ? though truly without some such concession that reverend man pleads for, I dare conclude that *Malachy* 4. 5, 6. will never be understood while the world stands. Which great and dreadfull day, *that burnes like an oven, &c. verse* 1. If not the day of judgment, 'twill proove but of little assistance to unravell one Text by another. As for the marginal reference, pointing at *John the Baptist*, the (*c*) Fathers (if we dare credit them) may deliver

(*a*) Nor will it one jot take off from the exactness of the appointed Epocha (*viz.* ing to judgment) considering how short a space this miraculous conversion is promis'd to be effected in, *Is.* 66. 8. a place undoubtedly treating of the Jews restitution, *verse* 20. where also is ment oned the fiery expostulation *v.* 15, 16. *New Heavens, &c. v.* 22. The inlargment of the Gentiles. *ver.* 19. *ut supra*, yea and perhaps This very latitude or (*bb*) sign of the Son of Man, *v.* 19. *And I will send a sign among them*— consider it. (*) Mystery, Mystery. (*c*) Admit the Fathers erred concerning the person, and some other circumstances about this *Elias*, yet might the substance of their opinion be true, for so they err'd in many part culars of the person, quality, and reign of Antichrist, yet for the substance the thing was true.

us of that ſcruple, generally inclining that Chriſts his ſecond coming, (as well as his former) ſhall be uſher'd in by that celeſtial harbinger, and (probably) the ſame *Elias* too, *viz. John the Baptiſt*. If ſo, the margent breeds no repugnancy at all. If any yet had rather conſtrue this chapter of our Lords former coming, I require of him how he dares call that the *Terrible Day of the Lord, burning as an Oven, and devouring all the wicked root and branch, verſ.* 1. which our Saviour himſelf calls the *Acceptable yeer of the Lord, that proclames general mercy to the Captives, ſight to the blind, &c. Luke* 4. 18, 19, 21. How can that ſo ſweet a day be the ſame with this ſo dreadfull, which ſweeps away root and branch, and allowes no quarter to the ungodly? or who will ſay that the ſpiritually (*) Captiv'd, and blind, are not (during ſuch captivity) in the ſtate of wickedneſs, yet, not then confounded, but illuminated? But eſpecially how was it true of the *Holy Baptiſt* in his former miniſtry (which yet Truth it ſelf ſpake of him) that *Elias firſt comes and reſtoreth all things*, *Mark* 9. 12. The phraſe being the ſame with what Saint *Peter* uſeth, *Acts* 3. *Reſtitution of all things*; affixt to the time when he ſhall be reveal'd from heaven, *verſe* 21? But of that time Saint *Paul* will ſatisfie us, 2 *Theſſ.* 1. 8. that it is when he comes in flaming fire taking vengeance on them that know not God; Surely this very flaming day in *Malachie*, *when the ungodly ſhall be as the ſtubble, and that day as a burning Oven.* Laſtly, who can poſſibly underſtand the Prophecy otherwiſe, than of *Iſrael*'s reſtitution, it being ſo conſonant to the reſt of the Holy (*) *Pen-men*,

(*) Remember the Apoſtles phraſe [*Led captive by the Devil, &c.*]—

(*) See *Joel Zach, &c. ut ſupra. Joel* 2. 31. *Great and Terrible Day.*

Note. The glorious promiſes began to draw out in Chriſts former coming (the Kingdom, as was before advertis'd, being the ſame, though the ſtate twofold,) Whence it comes to paſs that this Prophecy of 2. *Joel*, is quoted in *Acts* 2. of thoſe dayes; to wit, The Myſtery beginning to iſſue forth then: but not to receive full accompliſhment (as to diverſe particulars) till this *Terrible Day*, Uſhered in by the *Suns darkneſs, the Moons turning into blood, &c.* all which, the Evangeliſts themſelves

ſelves (in the receiv'd opinion of the Church) reſer to the time of judgment. Truly, this Note, if well obſerv'd, might cure many the like webs in this controverſy.

who conſtantly date it on that *Terrible Day* ? Pick any other meaning from the ſecond and third *verſe*, who can ; Onely take in the fourth *verſe*, for a Monitor that *Iſrael* is here ſpoken to *in propriâ perſonâ*. And for a corollary, See how eaſily the ſixt *verſe* comes up to the ſame ſenſe. *He ſhall turn* (or (*a*) reſtore, ſee the LXX.) *the hearts of the Fathers to the Children, and the hearts of the Children to the Fathers, i.e.* He ſhall bring the refractary and unbeliеving poſtery of the *Jewiſh* nation, to have the ſame heart and minde their holy Fathers and Progenitors had, who feared God and beleeved his promiſes ; that ſo their Fathers might as it were rejoyce in them, and own them for their own children ; In plain Engliſh, he ſhall convert them to the faith of that Chriſt, whom their Fathers hoped in, and looked for. I am now much deceived, unleſs holy *Gabriel* interpret it the ſame way, *Luke* 1, 16, 17. both in ſpeaking literally of *Iſrael*, and in paraphraſing the latter part [*And The Hearts of Children to their Fathers,*] by [And The diſobedient to the Wiſedom of the juſt]. Read the Bleſſed Angels comment thorow, [*He ſhall go before him in the ſpirit and power of Elias, to turn* (or reſtore) *the hearts of the Fathers to the Children, and the diſobedient to the wiſdom of the Juſt, to make ready a people prepared for the Lord* ; to wit, he ſhall reduce the diſobedient off-ſpring who now kick at Chriſt, to the wiſdom and piety of the moſt zealous of their Fathers, &c. This (by the way) is moſt ſure, that the *Gentiles* in Chriſts former coming had gain'd little by this promiſe, in being effected upon them, namely [*reſtoring the hearts of the fathers to the children,*] their Anceſtry being all Pagan.

(*a*) ἀποκαταστῆσαι, ſo *Mark* 9. 12. ἀποκαθιστάνει. ſo in *Acts* 3. 21. ἀποκαταστάσεως. *Quare*, Whether this notion, (*viz.* converſion of the *Jews*) may not chiefly denominate Chriſts ſecond coming, The time of reſtitution.

As to the main difficultie of the Apocalyptical

Gog

Gog and *Magog*, ſwarming, and periſhing at the end of the 1000. years, I commend every ſober Reader to the learned diſcourſe of the worthy Mr. *Mead*, whoſe judgment about it was exceeding ſolid, and vertuouſly modeſt, (as truly in all his tenets) and ſo powerfully convincing, that no worſe man than Dr. *Twiſſe* admir'd his diſcovery; Be onely thus far advertis'd, that *Gog* and *Magog* in the *Revelation*, are very far different from thoſe in *Ezek. cap.* 39. the one namely, to be deſtroy'd at the beginning, the other at the end of that renowned chiliad; So hath it pleas'd his wiſdome, with two fiery conqueſts to begin and end that *Terrible Day*. The Dawning whereof, or beginning of the *Millennium* is attended with the firſt reſurrection, and the morning-judgmeut on the then-appearing enemies of his Kingdom; the evening, ſhut up with the univerſal reſurrection, and the final perdition of the latter *Gog* and *Magog*, with the caſting of Satan into his everlaſting dungeon.

There's none I hope will ſo diſtruſt Gods providence, as to queſtion the means of deliverance from the wrathfull flames of that day. How eaſy is it for the God we ſerve to ſend forth fire with a limited commiſſion? The guard of Angels upon the elect (*Matth.* 24. 31.) is neither weak nor ſubject to overſight. The God of the Chriſtians can ſecure us (if he pleaſe) without findging in the midſt of the furnace, *Dan.* 3. 27. Or peradventure the objects of that fury ſhall be ſeparated within the appointed liſts of vengeance. Who can ſay, but that Holy *Joel's* valley of * *Jehoſephat*, Chap. 3. 12. and St. *John's* [*] *Armageddon*, *Rev.* 16. 16. may intimate ſome ſuch thing? And why may not St. *Pauls* catching up in the clouds, and meeting our Saviour in the air, point at ſome miraculous reſcue from that burning oven? It may not perchance work much upon any, to hear that the *Jews* can produce a [*] tradition to this pur-

[*] Quære, if the valley be not S. *Johns* Armag.

[*] From *Rabbi Elias.*

purpoſe, farr Elder than the dayes of our Saviour, though of this I am certain, that the Apoſtles in their writings alluded to divers paſſages for which there is no other Teſtimony extant in the earth ſave Jewiſh traditions. 'Twill (I dare ſay) poſe the concordance to find where the Arch-Angel diſputed with the Devill about the body of *Moſes*, *verſ.* 9. of S. *Jude*. And who could be angry with me if I ſhould tell him the Apoſtle ſeems to ſpeak wide enough from their ſenſe that preſume this catching up to be our immediate tranſport to heaven? He expreſſeth himſelf (me thiuks) warily enough to avoyd that miſtake, by Cloudes, and Air, leſt (poſſibly) we might imagine Heaven to be meant, whereas we meet with many other places where this caution is not ſo curiouſly prompted, *e. g.* The fowles of heaven or of the air indifferently, for in the Hebrew notion the air is comprehended under the name of Heaven, bnt here (though the hebraiſm would have allow'd it) no mention of heaven, but clouds and air. Conſider well the context 1 *Theſſ.* 4. 14. *Thoſe that ſleep in Jeſus will God bring with him*, not carry with him. Does not [*Bring with him*] imply the immediate ſtage (after the fiery vengeance) to be the earth, not heaven? Again, *Thoſe that ſleep in Jeſus*, not all the dead, *will God bring with him*, So *v.* 16. *The dead in Chriſt ſhall riſe firſt*; What think you of the firſt and ſecond reſurrection, moſt exactly parallel to 1 *Cor.* 15. 23, 24. Of an order in the reſurrection, Chriſt the firſt fruits, afterwards, they that are Chriſt's at his coming; not all the dead at Chriſt's coming, but they that are Chriſt's; remember that; [*a*] Afterwards

[*a*] If any one tax me for rendring it [Afterwards] I demand why our Tranſlation turn'd the former word ſo, the two words being of the very ſame cognation and extent, the one ὕστερα, the other ἔπειτα. ſome I perſwade my ſelf will tax them of partiality here and not me; The truth is, they obſerv'd the former had allow'd a great latitude betwixt Chriſt the firſt fruits and thoſe at his coming, *viz.*, 1654. years (now) beſides what may

may be. And left the Millenaries ſhould catch hold on this handle, and require, Why may not the latter alſo afford the extent they plead for betwixt the two reſurrections, being words of equal force and meaning, (differing no way, but one made of the other) To avoid this rock, they Engliſht the firſt, Afterward, (implying the reſpit of above 1600. years) but the ſecond, Then, as if (forſooth) it had been τότε, intimating an immediate proſecution of the ſame action, whereas 'Tis in the Greek not ἐπειτα and τότε, but ἐπειτα and εἶτα. Truly, this is ſomewhat, but I would to God this had been all the foull play Tranſlations had offer'd to this opinion. I ſhall make thee ſtart in the next Chapter, Reader.

comes the end, the univerſal reſurrection, &c. How cloſe to this runs *Rev.* 20. 4. 5. and who might not marveil, if the ſenſe were divers? If now univerſal tradition through the whole Church of the *Jews*, and the conſtant doctrine in the firſt three centuries of Chriſtians, (acknowledg'd by the Adverſaries) founded on ſo harmonious concordance of old and new Teſtament, be not ſufficient to vindicate a truth againſt the ſcoffings of fleſh and blood, objecting carnally, to what is deliver'd for a Myſtery, I know not what can. *The Lord open our Eyes.*

CHAP. III.

Prooving (from what hath been premis'd) Chriſts perſonal reign on earth.

THat the forementiond Beatitude is to be perform'd on earth, will (I think) ſcarcely be doubted by reaſonable men, for moſt certainly, the 60. Chap. of *Iſ.* all over, and the 65. from the 17. *v.* to the end (to which two, the 21. Chap. of the *Rev.* is in many *verſes* adæquate) can no way be ſatisfied but on earth, and 'tis as cleer that the reſt of the prophets hold an even proportion with thoſe two Chapters. That all this bliſſe takes riſe at the *Bleſſed Jeſus's coming*

coming to judgement in fire and vengeance, (for I desire to be understood without any amphibology) I am at present strongly perswaded that the second Chapter makes good. The onely demand that can remain is this, How for all this can Christs personal reign be asserted? To which I first retort thus, if such an incomparable mystery (to receive atchievement on earth) must enter at his next coming, how well can it be avoyded? it being most irrefragable that the *Jews* restauration, and the *Gentiles* fullness, neither was ever, or can be imagin'd a beauty of a dayes term, but a continu'd state of some very considerable permanence; and if no more but this be granted, 'twill proove a good step to the Tenet, it being (I doubt not) more than ever the Adversaries expected to find proof. But that's not all. See *Jer.* 23. 5, 6. --- *The Lord our righteousness shall execute judgement and justice on the earth.* If on the earth be not English, I have no more to say. The prophecy is [*] certainly yet unfulfill'd, * *vide supra*; weigh the *verses* following. Look *Ezek.* 34. 23, 24. *I the Lord have spoken it*, may help to asswage incredulity. See *Ezek.* 37. 24, 25. To this purpose is *Zach.* 6. 12. Where the Righteous branch must build the temple, (and in a prophecy for certain to be verified on earth *v.* 15.) So *Zach.* 14. 16. where the King, the *Lord of Hosts, is to be worshipt at Jerusalem.* I am sensible enough how these places are commonly frustrated, by answering, that they may all be made good though Christ abide in heaven. I yield so too, they might and would be true if that onely were the meaning. But then remember, that the [*] fulfilling is to be at his coming, at what time that admirable Prophecy (amongst the rest) is to be completed, *Is.* 54. 5. Where *Jerusalems* maker becomes her husband, in most admirable harmony to *Rev.* 21. 2. *Is.* 62. 4, 5. As also that other *Rev.* 21. 3. The Tabernacle

[*] As hath been sufficiently proov'd.

[*] As the former Chap. prooves.

of God is with men, and ſhall dwell with them, it being formerly averr'd and cleer'd, that by Tabernacle is meant the humane nature of Chriſt: I would fain be ſatisfied what other ſenſe can amount from theſe ſayings? If the humane nature's being and dwelling with men (which *Ezek.* alſo prædicted *c.* 37.) and Chriſt in his body exerciſing righteouſneſs and executing juſtice in the [*] land, (and this in ſuch a ſtate which can not poſſibly be Momentary, to wit, the converſion of the *Jews*, &c.) require not a meaning and performance in this world, we muſt deſpair of any aſſurance in expounding ſcripture. 'Tis very remarkable (in paſſing) that St. *Paul* interprets this particular prophecy of *Iſ.* 54. (which yet I perſwade me, will not be imagin'd accompliſhable any where than on earth, See *v.* 3.) to the New *Jeruſalem* that is above. *Galat.* 4. 27. How think you, is not this the very ſame *Jeruſalem*, which S. *John* tells us (at the appointed time) comes down from God out of Heaven? Which hath been before proov'd to be the myſtery deſcrib'd by the Prophets, of *Jews* and *Gentiles*, *&c.*

[*] *Jer.* 33. 15.

From the new Teſtament, view *Rev.* 11. 15. *The Kingdoms of this World, &c.* Sure, *This world* is Engliſh. For the earth, doubtleſſe, and this lower world, ſhall be the ſcene of ſome moſt eminent tranſaction, meant by Chriſts kingdom; Howbeit it was never imagin'd by any but baſe, carnal, and ignoble tempers, to be leſſe than [*] ſpiritual, and of quite another mode than the faſhion of this world; which conſideration alone, I am deceiv'd if it doe not fully extricate thoſe words of our bleſſed Saviour, which ſome have made uſe of for their cheif argument againſt this apprehenſion, *John* 18. 36. *My kingdom is not* [*] *of this world*: 'Tis not ſaid (*in*) but (*of*) *viz.* not after the manner of worldly pompe, or adminiſtration, not of the ſame notion with what fleſh and blood ſuggeſts,

[*] *Rev.* 21. 27. *Iſ.* 60. 21: All righteous.

[*] ἐκ τοῦ κόσμου ſee *Joh.* 15. 19. Where the knot is unti'de in S. *Johns* own phraſe [*ye are not of the world*] *viz.* not worldly.

ſuggeſts. or our ſhallow capacities are wont to apprehend, briefly (as himſelf expreſſeth it) not from hence, but out of Heaven from God, *Rev.* 21. 2. and every way a Heavenly glory, though on earth.

Mean what it will, (for I never incourag'd to too much boldneſs in this myſterious abyſs) 'Tis certain we find (*Rev.*(*) 3.21.) a diſtinct throne appropriated to Chriſt from that which belongs to his Father. I will not multiply Texts till I have gain'd ſome footing, at what time ſome I dare ſay will wonder to ſee what (otherwiſe inextricable) problemes this clue may diſintangle. Take one other, which if well underſtood ſpeaks ſo home, that it can never be avoided by any that underſtands the Greek. *Hebr.* 1. 6. ὅταν δὲ πάλιν — — εἰς τὴν οἰκουμένην. Our Tranſlators (to avoid this proof) do ſtrangely tranſpoſe [*Again*] contrary to the order of the Greek, that it may have reference to [*he ſaith,*] by way of a new quotation, and not to [*bringeth,*] But how diſingenuouſly, let any judge. Beſides, while by ſuch a tranſpoſition they indeavour to refer the meaning of the paſſage to Chriſts former coming, do not they diametrically ſtruggle againſt *St. Paul*, who determineth his meaning to his next coming *Heb.* 2. 5? and that in the ſame word too, [οἰκουμένην,] which all that underſtand the Greek know to ſignify moſt properly, ſtrictly and unavoidably [*The Earth,*] It being a participle of the feminine gender, us'd in ſingle, ſuppoſing γῆν to be underſtood, *e. g.* οἰκουμένην γῆν, *The inhabited Earth.* Read then the Text according to the original, and judge: [*And when he* (a) *bringeth again the firſt begotten upon the earth he ſaith, &c.*] But Lord! what pains ſome men will take to fool themſelves out of truth! One thing may not be pretermit-

(*) *Vid.* 2 *Tim.* 4. 1. The final glory in heaven is (ſurely) the Fathers throne, 1 *Cor.* 15. 24. 28. *Ergo* the ſons throne muſt mean ſomewhat els. Nor yet can it be meant of his preſent Kingdom whereby he rules in our Hearts (in our mortal ſtate) being propounded as a ſubſequent reward, and not as a preſent fruition, for we are but *viatores* yet; not *victores*—*To him that overcometh will I give, &c.*

(a) The orig. εἰσαγάγῃ hath the ſignification of the future tenſe, being the ſecond aoriſt of the ſubjunctive Mood, beſides, 'tis joyn'd with πάλιν, Again], ſo that ὅταν δὲ πάλιν εἰσαγάγῃ] ought (in ſtrictneſs) to be renderd [*And when he ſhall bring again, &c.*]

ted, that the text (as indeed the whole context) implies some very glorious matter, which (if S. *Paul* may be allow'd the Judge of his own sense) is determin'd to (*b*) ἐπουράνιον μέλλοντα, *The Earth to Come*. What difference now between *Saint Pauls* state of the *earth to come*, and *S. Peters new earth?*

(*b*) By turning it *The world to come* they would seem to mean the Kingdom of glory, but we shall find that the world in that sense is always ἀιὼν ἐρχόμενος, and ἀιὼν μέλλων. but no where in all the Bible ἐπουράνια μέλλοντα.

CHAP. IV.

Briefly shewing the use of this Tenet.

BUt to what purpose is all this? May we not be sav'd without the knowledge of it? Yes, I doubt not, or els, God help! But in the first place, 'Tis I am sure no great blessing to stand in the number of such as *S. Peter* brands for Scoffers, nor certainly any small exemption to be deliverd from that rable. Secondly, if it were propos'd so many thousand yeers agoe as a matter of so rich consolation to the hearers at that distance, it assuredly cannot want its Treasures of felicity, (if well examin'd) to us who in all likelyhood live just on the borders of so great a mutation; I am sure much neerer than the ancient *Jews*. Thirdly it would take off a great stumbling-block, and hindrance to conversion, from the poor mistaken *Jew*, who (being fortified with so universal tradition of Ancestry,) upon this stock, both hates and scorns us; And count we it a small thing to be instrumental in so great a work towards *Israel*? for whom the Dearest Jesus hath * yet so yerning bowells that he will *bless them that bless her*? *Numb.* 24. 9. What though the plenteous vintage of their return be not expected till our Lords coming, yet think we not that some few clusters of grapes would be an acceptable offering unto our Lord? How ardently

* See the 137. *Psal.* and the 13. and 14. ch. of *Is.* all over.

ardently might it affect the despised *Hebrew* to spie the gracefull portray of his hopes in our New Testament? How could his heart persist so irrationally obstinate, as not straitway to yield our Jesus to be their Messiah, did but our Commentators dandle their rugged soules by the gentle parallels of our Testament with theirs, and kindly point from *Revel.* 1. 7. to *Zach.* 12. 10? By which festque they might soon discern that this is He, whom they once so barbarously pierc'd, and for whom (at * his next coming) they shall mourn with so deep compunction. But while they observe us to distort the Scriptures (in avoidance of this opinion) by rough and unnatural expositions, ingrossing all to * our selves, and defrauding their expectations of such promises, in which I dare say they have the better half: they are scandaliz'd at our partiality, deride our giddiness, and grow confirm'd in their infidelity. Foutthly, it were the way to avoid almost every heresy that now reigns, since there can scarce one be nam'd, which hath not been built upon the mistaken grounds of this opinion. Thus *Vavasor Powel* Imps his faction upon this stock, counting the Kingdom of the Saints to be erected in his tribe. The Anabaptists in *Germany* (and the Levellers, their offspring, here,) pleaded that they were the Saints that must inherit the earth. Nay, it is wonderfull, that Popery, and many other * abominations crept in by the oversight of this tenet. Lastly, It opens an easy possibility for the interpretation of many knotty perplexities in Scripture, about which the weakness of some, the countrestrifes of many, and the uncertainty of all, make our Commentators ridiculous, and our Religon subject to contempt. I could name divers, (and hope to do so in an after-treatise) But now I aim at briefness.

* The *Jews* to this day expect not the Messiah before the day of Judgment. *ut supra.*

* By our Glosts of Gospel-times, &c. *ut supra.*

* *e. g.* The Quakers, so numerous among us.

Chap.

Chap. V.

Shewing, that by misunderstanding this opinion, the Jewes mistook Christ, and the Gentils let in Antichrist.

THat the Messiah was expected by the *Jews* in the age our Saviour was born, is so cleer, that it needs no proof, *Daniels* * *WEEKS* had so daded them to the very time; From hence arose their swelling hopes that *the Kingdom of God should immediatly appear*, *S. Luke* 19. 11. Which apprehension, to as many as understood it (*a*) rightly, the Holy Spirit never taxeth, but backs it with a gracious elogie, *S. Mark* 15. 43. *Luke* 23. 51. *Luke* 2. 25. 37. 38. But ahlas! the traditions of the Elders had interlac'd it with so many (*b*) secular appertenancies, and external pageantryes, that the subtil Dragon by this advantage dazzeld their fancyes with the glaring splendour of their mistaken, and falsly pitched pomp, whereby the eyes of that unhappy age, now (God wot,) made dim by such spangling flashes, quite overlookt the meaner obscuritie of his former coming, through their ill-manag'd conceptions of that mis-represented glory. Upon this mistake they proceeded, (*John* 6.) being convinc'd by the miraculous entertainment, that he was that Prophet in whom these glorious promises (misinterpreted by them) were to find accomplishment, to make him a King. *verse* 14, 15. Thus in a word they oversaw that * morning-star, because their abused minds had not learnt to look for him in that duskie cloud of his first appearance, nor rightly to distinguish of his two-fold coming, whereas the passages for both, through the whole Scriptures, were so cleer and pregnant, that it had been impossible for

* Chap. 9. 24, 25.

(*a*) 'Tis always the same Kingdom, though under a two-fold state as above shewed from *Dan.* 2. &c.

(*b*) About that time All the East (as *Tacitus* informs us) expected a King to rule over the whole world.

* Rev. 22. 16.

for any Sophiſter below the Devill to have fruſtrated their perſpicuity; nor he (I think) by any weaker ſhade than the power of darkneſs.

'Twas a feat of the ſame hand that juggl'd Antichriſt into the world; for this moſt lovely beauty within ſome while contracted ſo much ſoyl (through the odious defilements of unworthy minds) that by zealous *Euſebius*'s dayes many conſcientious profeſſors choſe rather to gainſay the authority of the * *Apocalyps* it ſelf, than afford enterteinment to what they conceiv'd ſo ridiculous a vanity. The Devill could wiſh for no greater averſeneſs than to become ſo ſhie, as rather to deny Scripture than embrace a truth! About thoſe times the accurſed *Julian* muſt needs inquire of *Apollo*'s *Oracle* concerning his Perſian War, where the cunning Devill turns ſullen, and would not be flatterd by his many Sacrifices to the favour of an anſwer, At laſt his Coyneſs (being ſollicited Why ſo mute) was courted forſooth into this ſly return, that the corps (I wis) of *Babylas* the Martyr (buried neer his temple in *Daphne*) ſtopped his wind-pipe. *Babylas* is forthwith (at the Emperours appointment) diſlodg'd by the Chriſtians, (when without doubt reliques of ſo apparent an efficacy were covetouſly ſnatch'd at by the remoovers) ſo that a conceit was quickly ſprung, that other Martyrs bones might be found upon triall as terrible to the Devill as thoſe of *Babylas*, which was no ſooner eſſayd, but experience preſently verifi'd it with improvement, and all the world ſo rung with wonders done by Martyrs, that even holy men were at length ſurpriſed, and carried away with the power of deluſion; No more need now of queſtioning the (*a*) Revelation; Nay, but ſhake

* Euſeb. was one of thoſe zelotical Antichiliaſts, and did his beſt to undermine the *Rev.* o ſtrange!

(*a*) Wonder not Reader, that the opposers of this truth, ſhould anciently challenge the *Revel.* for this Myſterie is ſo cloſely interwoven with that ſacred Book; that it is impoſſible for rational and impartial men to retein the one and reject the other. See *Revel.* 10. 7. *chap.* 11. 15. *chap.* 20. 4. 21. all over, paralleld with Prop. &c.

hands and be friends rather, for Heaven hath resolv'd the controversie—Thus divers ran a gadding after the Dragons lure, and shortly fell to such expositions of *Revel.* 20. 4. (about the Martyrs reigne) as might seem to establish Saint-worship *cum privilegio*, and authorize such (*b*) invocations upon the avouchment of providence it self, *v. supra.*

(*b*) The main and fundamental error of Antichrist, is spiritual fornication, or plurality of objects in divine worship, for this cause is it said, *The Whore of Babylon*, not, the Lyar, Murdress, or Tyrant of Babylon; so that the rise of Saint-worship is certainly the Epocha of Antichrist. But thou wilt marvail Reader how this abomination surpriz'd (in a manner) the whole Christian world shortly after the time of *Julian*, this cheat (no doubt) prooving an unimaginable snare to the inadvertent Christians.

Chap. VI.

Humbly presenting to all Christian minds certain characters from the sacred Bible, which seem to denote that This Dreadfull Day, which shall burn like an oven, is hard by upon us.

IN the first place it is most certain that there is a limited time, cleerly expresst in the *Revelation*, upon the expiring whereof hath past an oath from (*c*) Christ himself, that time shall be no longer, *Revel.* 10. 6. This limit is declar'd to be 42. months, *Revel.* 13. 5. or 1260. dayes, *chap.* 11. 3. *chap.* 12. 6. or a *Time*, *Times* and half a *time*, *ch.* 12. 14. being all but the various expressions of the same Measure (*viz.* of the Beast, and his coætaneans,) So many dayes making exactly 42. months, and those months amounting justly to *Time*, *times*, and an *half*, to wit, three yeers and a half. If now the Spirit hath also determin'd whether

(*c*) That it is the Lord that swears, and this the measure of time, upon which the Oath is pitch'd, See above, from Holy *Dan. cap.* 12. 7. Where is plainly mention'd (in the Oath) Time, Times, and half a Time. Besides, 'tis the bound of Antichrist, (*viz.* the Beast, *cap.* 13. 5.) whose destruction we know to be at the day of Judgment. 2 *Thess.* 2. 8. *ut supra.*

this

this period be meant literally for 3. ſingle yeers and a half, and manifeſtly propounded where the account ſhall begin, we can not ſure be ſo irrational but to conclude this to be an incomparable act of favour in our Lord (to afford his Church ſo ſweet a (*a*) warning, and incouragement to vigilancy) and a moſt rude neglect in our ſelves if we deſpiſe ſo great ſalvation: But (really) both theſe doubts are explain'd, (and therefore Reader, truſt our Bleſſed Jeſus on his Word, for the Apocalyps, (as thou ſhalt ſee ere I conclude) unties all the objections to the contrary.) The former, about the underſtanding of the Dayes, is apparently diſcoverd to be (*b*) Prophetical, (namely Dayes for Yeers) *cap.* 11. It being the ſpace of the Witneſſes prophecying in ſackcloth, *verſe* 3. who muſt lie dead three dayes and a half, *verſe* 9. and after that flouriſh again, *verſe* 11. Now if the three days and a half of their lying dead cannot poſſibly be underſtood hiſtorically, [for three ſingle days] (for how can the Inhabitants of one ſide of the earth ſend gratulatory Meſſages to the other, by way of inſulting over the dead Prophets, in three bare dayes and a half? *verſe* 10.) No more can the 1260. dayes of their mourning: for as much as they are all parts of the ſame ſtory, and muſt neceſſarily be taken in the ſame ſenſe. *Ergo*, *Day* for *Yeer*.

(*a*) Thus was he pleas'd to deal with his people concerning his firſt coming, *Dan.* 9. 24, 25. as alſo about the deſtruction of Jeruſalem, *Luke* 21. 20. being two paſſages of as high concernment as could poſſibly be communicated to the Church.

(*b*) They muſt needs imply ſome definitive time, the Scripture uſing no number indefinitely but thoſe which the uſe of ſpeech hath made ſuch, as, 1. 10. 1000. But mixt and compound numbers as theſe are, $3\frac{1}{2}$. 42. 1260. are neither in the Hebrew, nor (perhaps) in any other Language uſed indefinitely. If then a definite limit be here implyed, it muſt needs be either Hiſtorical or Prophetical. Nay, that thou mayſt be confident that Day is taken here for Yeer, I may chance hereafter to advertiſe thee of a moſt wondrous prediction, once given out upon this very ground in the *Rev.* which proved accordingly to the very day.

The latter, of the *Epocha* from whence the Lord will have this number reckond ſeemes full as evident, *ch.* 12. The womans abode in the Wilderneſs (whither ſhe fled from the Dragon) is but theſe 1260. dayes *v.* 6.

If then it be reveal'd, when firſt ſhe flew thither, the intent of ſuch a mercy was (aſſuredly) for his people to reckon from; Come now and ſee the goodneſs of our God *v.* 13, 14. And WHEN the Dragon ſaw that he was caſt unto the earth, He perſecuted the woman-And to the woman were given two wings of a great Eagle that ſhe might fligh into the wilderneſs; Tell me, is not here a plain [WHEN] from which thou ought'ſt to count? Doth the light of Hiſtory clearly make appear when the Dragon was finally caſt down, that is, when heatheniſm receiv'd ſo remarkable a blow, that it never after that made head any more in the Roman Empire? a moment ſo eminent that after it their never ſucceeded a Pagan (*a*) Emperor? (*b*) *Ethniciſm* never after publickly maintain'd, nor any open attempt ever made for reſtoring it again? If all this be legible (in great letters) to as many as will take the pains to look into Eccleſiaſtical ſtory, wilt thou ſtill perſiſt in doubtfulneſs about what time the Dragon was thrown down? Nay, has providence ſo ſtrengthned our aſſurance, by a collateral confirmation, that (*c*) ſcarce was this noble victory accompliſht, but the great Eagle was manifeſtly diſplayd in her two wings by which the Woman fled, and muſt all this paſſe for caſualtie? for the very next yeer, good *Theodoſius* (under whom this renowned battle was fought) was call'd for by our Lord, of whom the Hiſtorians (never dreaming, in that, I dare ſay, of the *Apocalyps*) make this expreſs, and ſignal animadverſion, that He remarkably by his Teſtament divided the Empire (the enſigne whereof was the Eagle, as every School-boy hath heard) between his two ſons *Arcadius* and *Honorius*, aſſigning to one the Empire of the *Eaſt*, to the other of the *Weſt*;

(*a*) The Dragon was caſt down from Heaven, *verſe* 8. *i. e.* from the ſoveraignty and top of dominion, which he injoyd during the time the Emperours were heathens, &c.

(*b*) This muſt needs be the genuine expoſition of dethroning the Dragon, for if *Michael* be the champion of the Church, *Dan.* 12. 1. The Dragon (that fights againſt him) muſt needs be the Chieftain of Heatheniſm. (*c*) The very words of the Hiſtorian run thus, *Theodoſ.* contracted his ſickneſs ſoon after his return from the battail againſt *Eugenius*, and dyed, &c.

Say

Say Reader, were not here given the two wings * of the great Eagle? Conſider it. But I will relate thee the ſtory more diſtinctly, with the very obſervable circumſtances attending it, in the very words (for the moſt part) of ſober and godly Mr. *Simſon*.

About the year 394. *Eugenius* (that fierce Champion for the Dragon, and one that threatned to be another *Julian*) came with his Chieftain *Arbogaſtus*, at the head of an exceeding formidable Army againſt *Theodoſius* the great, upon the bare quarrel of Religion, and the very deſign of reſtoring Ethniciſm, briefly, the two Armies ingage, *The battail went hardly with the Chriſtians at the beginning, but had his recourſe to God by prayer, and the Lord ſent a mighty tempeſt of* (a) *winde, which blew ſo vehemently in the face of* Eugenius *his Army, that their darts were turned back by the violence of the wind in their own faces. The Tyrant* Eugenius *fell down at the feet of* Theodoſius *to beg pardon, but the Souldiers purſu'd him ſo ſtraitly, that they ſlew him at the Emperours feet.* Arbogaſtus *fled, and, being out of all hope of ſafety, ſlew himſelf.*

How thinkſt thou (Reader)? Is it altogether improbable that this ſhould be the date of the Dragons downfall? Could providence have us'd a more opportune feſtque, to point at a conqueſt over the Devill, than by the ſuggeſtion of a tempeſt? Whereby the Prince of the Air might ſeem vanquiſh'd in his own dominions, and by his own weapon too (*a tempeſt.*) Where ſhould Angells skirmiſh (*Revel.* 12. 7.) but in the Air? And if *St. John*'s words [*b War in Heaven*] may chance not to intimate ſome ſuch thing, (though in the *Hebrew* notion the Air (as I ſaid) is comprehended under the name of Heaven,) yet what hinders but we may be prompted to make reflections

* From this time of parting the Empire between two *Cæſars*, *Eaſt*, and *weſt*, it conſtantly remain'd ſo divided, to the very ruine of the Empire, whereas the Diviſion by *Conſtantin* was quickly made up again; And 'tis remarkable that *Conſtantin* left it to three ſons, but *Theod.* to two only; two Wings, &c.

(a) *O Nimium dilecte Deo! cui fundit ab antris Æolus armatas hyemes, cui militat æther, Et conjurati veniunt ad claſſica venti.* Claudian. of this miraculous conqueſt.

(b) Howbeit, *Daniel*'s Text may ſeem to imply ſome ſuch manner of conflictation among ſt Angels, towards the managing of ſublunary affaires. *Dan* 10. 20. This will all grant, that the works of divine providence, and government, are executed by Angels.

upon them by ſo tranſcendent (and ſignificant) a circumſtance as this of a tempeſt? Beſides, may not the conſideration of *Theodoſius*'s praying hint ſome ſuch divine matter to thee? Thou ha'ſt heard, I dare ſweat, (I would thou had'ſt alwayes rememberd as well) that t'as been a rul'd caſe in the Church, time out of mind, *Preces & Lachrymæ, &c.* No other weapons are allow'd us (in the conteſt of Religion) but thoſe; while *Theodoſius* contended by armes, the Devill was too hard for him, the Chriſtians were ſore put to't. 'Twas not the proper artillery for Religion. But ſo ſoon as the hand drops the ſword, and is lifted up, Holy *Michael*'s partie carryes it cleer? No ſooner is this *Angelical Ammunition* recurr'd to, (Prayer's a Winged Weapon) but the Adverſary's darts recoyl upon his own pate, and the Dragon maul'd by a tempeſt. If this therefore ſhould be the paſſage at which the B. Spirit here aimes, (and prayer ſpeaks as fair for *Michael*, as the tempeſt pointingly to the Dragon,) then I am ſure can it not be farr to our journies end (however) thou canſt not but take notice of ſome admirable exactneſs (mean what it will) that about the ſame pitch of time the Empire ſhould be divided too; *Theodoſius*, (leſt too wide a latitude might render the reſt doubtfull) ſickning and dying (*a*) ſhortly after his

(*a*) *viz.* About the beginning of *Anno Dom.* 395. to which if we ad 1260, it guides down to about 1655. I determin nothing, but barely preſent it thee Reader as the duty of my charity,

Though other mens principles (as well as theſe) have leveld at 55 or 56, or ſome time thereabouts. The Judge (for certain) is at the door. The Lord make us watchfull. Though I am no great favourer of Modern Revelations, yet I cannot but account it the offering of my Charity to advertiſe thee of that memorable paſſage of Mr. *william Sedgwick*, being a Miniſter of ſober and very conſcientious account, who *Anno Dom.* 1646. at his devotions, receiv'd a voice (with an appearance) to this ſenſe, Go, tell thy fellow-brethren that yet ten days and the Day of the Lord ſhall be. 'Tis well known, he was faithfull to the Command, and miſunderſtanding the import of the *Time* imagin'd it to ſignifie ten natural days. But he was not the firſt that might receive divine meſſages and not underſtand them. I heard (ſaith *Daniel*) but I underſtood not. *chap.* 12. 8. This I am certain: He was carried on with ſo extraordinary a power, that exceeding grave, rational, and Holy men can bear witneſs for him, how in moſt places he came, he overthrew all the ſtrong holds to the contrary. *London* and

that

that part of the Kingdom know him by the noc-name of *Dooms-day-Sedgwick*. But consider it Reader, for it suits very marvailously with the period of the Apocalyps. And remember our Chronologers compute the distance from the first *Adam* to the flood about the same space that the Revelation seems to allow from the second to *Adam* the fire.

return from this battail, say's Mr. *Symson*, who, (I dare cleer the man) never thought of the Apocalyps in speaking it. This sacred Book affords many other marvailous characters of the same importance, all concentring in the foresaid date of *Theodosius*'s death; as, the first Trumpet, the arising of the Beast out of the Sea, (applyable to *Alaricus*'s stormy invasion that very yeer) The first trampling the outer Court by Gentilizing Christians, (for seriously popery is no better than Christned-Paganism) and the appearance of the two horned falf Prophet, for the emergency whereof about this very time you would wonder to hear what might be produc'd, but my design at present allowes it not, but hereafter may. I will therefore shut up all with these following *Quæries*.

First, Whether the slaughter of the Witnesses, *Rev.* 11. 7. might not be intended by our gracious Lord for a sign to his Church of the 1260. dayes of their mourning, (*verse* 3.) and the contemporals, to be then drawing to an end, when we should see that more than ordinary contempt, and desolation upon the Prophets? and for this regard chiefly (not so much (happily) for the grievousness) might it obtein a singular remembrance and description, (*a*) even as the invironing of *Jerusalem* by the Army of *Cestius Gallus*, about three yeers before the fatal siege by *Titus*, was foretold by our Saviour as a warning, that the desolation thereof drew neer, *Luke* 21. 20.

(*a*) Peradventure if this instance of Saint *Luke*, and *Daniels* weeks be well observ'd, it may seem to be the method of our Lords gracious dealing with his servants to be so indulgent to their frailties as to allow them predictive warnings of his future intendments, to serve as sweet incitements to their watchfulness, and incouraging-advantages to their diligence.

Secondly,

Secondly, Whether this preſent calamity, and unmatchable conculcation of Proteſtantiſm, (for that, (eſpecially the miniſtry,) muſt needs be the atteſtation of Gods truth, if the Papacy be the beaſt,) Sound not as a comment on *Revel.* 11. 7. conſidering how viſible it is to every eye, that the beaſt which aſcends from the bottomleſs pit, (*i. e.* the ſame beaſt we are wont to expound Antichriſt, *Revel.* 17. 8.) is the contriver and actor of our ruin, as appears by his Legion of Jeſuits and other emiſſaries ſwarming amongſt us, transforming themſelves often into illiterate (but (*aa*) gifted) *Enthuſiaſts*, otherwhile into deſperate *Arians*, yea and ſometimes (doubtleſs) into *Anabaptiſts*, *Quakers*, and Converted *Jews* (as that late famous Impoſtor at *Hull*,) ſtriking by all means poſſible at the very root and life of our Religion, everting (to their power) the principles of our holy faith, diſtracting us into infinity of ſchiſmes, and varieties of opinion; and (upon all oportunities) inſulting over our weaker *Catechumeni*; Where's now your Proteſtant Church? Can there any ſix of your Miniſters be produc'd that conſent (univerſally) in one belief? nay can ye produce any miniſters at all? Have not your ſelves confeſt, (and often ſtruggled in the Controverſie) (*b*) *No Biſhops, no Miniſtery*, Epiſcopacy being the known and onely Door through all ages by which miniſters were initiated into their function, &c. In plain termes this laſt blow ſtabs us to the heart, the truth being a granted one, and made good by thoſe two admirable Lights *D. Hammond* and *D. Taylor*, againſt all the Presbyterians in Chriſtendom. Judge now whether the Protec-

(*aa*) Inquire (Reader) of what is reported of the beyond-Sea-Seminaries, that the Students are accuſtom'd (for their recreation at luſory houres) to addict themſelves to ſome manufacture or other, whereby they become proficients not only in literal, but mechanick knowledge too; what ever thou thinkſt on't, truly it ſeemes no leſs to me than a head-form policy of the Dragon; for by this opportunity they iſſue out among the reformed Churches, ſome for gifted Shoomakers, others, for inſpir'd Weavers, &c. to the undermining of our Reformation. (*b*) What ever excuſe may be found in this matter for other Reformed Churches (who are wont to plead neceſſity) can no way (as I ſee) relieve the Presbyterians of England, where Epiſcopacy, was wilfully, inconſiderately, abominably, (and well if not ſacrilegiouſly) rejected by them.

ſtant-

ſtant-Prophets be not (c) dead, which cannot (at preſent) propagate their likeneſs.

(c) Miſtake not all the time in which the Prophets lay with dying pangs upon them (for that's far more than three dayes $\frac{1}{2}$) for that for which they lye dead, But happily I may hereafter acquaint thee with ſuch a moment of their fatal blow, (after which there appear'd no more hope for them in the world) that may ſeem very probable to thee; From that time might'ſt thou call them ſtark dead, all hopes being then cut off; whereas while any hope laſted thou could'ſt not ſay they were Dead.

Thirdly, would it not be conſider'd whether the ſundry preſſing importunements to read this Book (being far more than to any book in the Bible) may not import that the contents of this letter do after ſome peculiar manner concern the ſons of men, in reſpect of thoſe advantaging diſcoveries, and moſt indulgent communications of our maſters pleaſure, through all the ages of the Church? the Chriſtian and pious obſervation whereof may fortifie our reſolutions againſt all the black accidents we meet with in our pilgrimage; (being no other than what our Lord hath given us notice to expect in their appointed ſeries;) and conſtantly ſolicit us to a prudent watchfulneſs, and hold us to our continual guard (againſt any poſſible ſurprizall in our times) down to the great and dreadful appearance of our Deareſt Lord. Examin this thing well (as thou lov'ſt thy ſoul) Good Reader, and try if it be a fancy of my own. See, if the proeme to this ſacred peece imply not what I ſpeak. *Rev.* 1. 3. *Bleſſed is he that readeth, and they that hear the words of this Prophecy, and keep thoſe things that are written therein, for* (a) *the time is at hand.* How often is inculcated (in the ſecond and third Chapters) that memorable *Epiphonema*? [*He that hath an ear to hear let him hear what the Spirit ſaith to the Churches*] even ſeven times, (the number of the Churches, all concern'd in it) at the end of each Epiſtle. What leſs can'ſt thou make of *Revel.* 4. 1. *Come up hither, and I will ſhew thee the things* &c.

(a) *q. d.* From this time henceforth the Words of this Prophecy declare the rank of events in their order, therefore, *Bleſſed is he that readeth,* &c.

which shall be hereafter? That sure must needs be a very distrustfull Soul which accounts not this invitation to extend farther than barely to S. *John*. Or, suppose, no farther, yet was not all Scripture given for instruction? Such winning compellations we find from the mouth every of the four proclaming * creatures (*chap.* 6.) ** *Come and see*; And that none may at any time think himself unconcern'd, look *Revel.* 13. 9. *If any man have an ear to hear let him hear*. After all this, begin to think with thy self, whether it may not be one of the (*a*) Devills principal stratagems, to deterr the Christians (as we usually see) from venturing on this book, and to represent it as a sort of high presumption, so much as to take a Text from it, being drest all over in riddles. 'Tis true indeed our Lord is pleas'd to speak there in prophetical Schemes and Allegories, which ('tis probable) were once no less familiar and usual to the Nations of the Orient, than our Poetical Schemes and Pictures are to us at this day. This is most certain, that a wary observing the Prophetical language, and emblematical manner of speakings in the Old Testament, is a most unconceivable advantage to the dilucidation of these visions, whereby it may seem that such types as those were Anciently very frequent, and of easy apprehension to the (*b*) Eastern

* ζῶα not θηρία.

** Our sweet Saviours own inviting language *John* 1. 39.

(*a*) *Quære* If it be not the Devils method of fallacy, to cast some veil of prejudice upon such Scriptures as contein the most advantagious discoveries to the Church? The place is now well known (thanks to that Oracle Mr. *Mede*, no other man, I think, ever discerning it) *viz. Is.* 9. 1. 2. by muddying whereof, he struck the chief stroke to the Jewes overseeing the Messiah, which had they cleerly understood, it had led them down most infallibly to expect his chiefest conversation and ministery in *Galilee*. Whereas their want of intelligence in this passage of *Is.* turn'd it into their chiefest snare, wanting (as they mispresum'd) divine warrant for his abode there, so that it became their stumbling-block, Doth any Prophet arise out of *Galilee*? Nay, and that to good *Nathaniel* himself, *John* 1. 46. Doth any good thing come out of *Nazareth*? being a City of *Galilee*. For so gross a mist had the Deceiver thrown on that Text (and consequently so aliene an interpretation) that *S. Matth.* being carried by the Holy Spirit to refer (for this purpose) to that place, was fain to leave out the Devils trumpery with which the Septuagint was choak'd in the Evangelists dayes, and so still remains; compare, *Matth.* 4. 15. with *Is.* 9. 1. (*b*) Such Symbolical speech we find in *Indian*, *Ægyptian*, and *Persian* monuments still extant among us.

Countryes;

Countryes; Nay, who can say but the primitive times had Apostolical expositions (commended to choicer hands) to untie the more reserv'd perplexities of Scripture? One thing I can tell thee, that many wise men have conceiv'd Saint *Paul's* words to *Tim.* 2. *epist.* 1. *chap.* 14. *verse*, of the good *depositum* committed to him, to imply some such matter. Then tell me seriously, shall we therefore neglect our Lords most deer and sweet letter (and one of so much admirable and useful importance to our selves) because he hath veild it with such a dialect as may prove an instigation to our industry? And why wilt thou so wrong our master as to intitle upon him a message of his commands to us, which yet can no possible way be in our times understood; especially after so familiar a key as he hath been pleas'd to afford us (*Revel.* 17) by which if well regarded, and us'd to the best advantage, we may (in a good measure) open the rest of the secret? Which Ch. whoever shall answer to be also allegorical, must give me leave to tell him that he appeares little better than a mad-man (if not a blasphemer of our Lord) who will venture to say, when the Angel undertakes the part of an interpreter, *verse* 7. that such words also are Enigmatical. *If to tell the mystery*, be not to speak in plain termes, and make a darker matter cleer, we must never expect to understand *English* while we breath. Again, what possible use could there be of that divine outcry, *Revel,* 18. 4. *Come out of her* (*i. e. Babylon*) *O my people*, (which yet none can deny to be an infinit favour) if it could in no wise be learnt where that *Babylon* should be? O therefore take we heed (Deer Reader) lest we injure the sweet ingenuity of the Lamb who was slayn, and hath open'd that sealed Book for our sake, *Revel.* 5. 9. [*a*] who therefore holds it forth to us, no longer in a sealed, but an * open form, *Revel.* 10. 8. and sends forth strait charge that thenceforth it should be seal'd no more, *Rev.* 22. 10. yea

(*a*) If open, then sure to be read.

* 'Tis Christ that holds the Book, being the Angell on the Sea, &c. *ut supra ex Dan.*

yea, and at the drawing up quickens our regard towards it, with the same motive he had us'd in the beginning; *Blessed is he that keeps the sayings of this Book, Rev.* 22. 7. As before, *Blessed is he that reads, &c.* But who can be blessed in reading, or who can possibly keep what he cannot understand? Reading without understanding was never any way to blessedness.

But of that Day and hour knoweth no man, no not the Angels, neither the Son, but the Father, Mark. 13. 32. I desire to seem no otherwise than sceptical in all these difficulties. But I pray confer with *Rev.* 5. 9. Where our Blessed Lord opens the sealed Book, and the worthiness to open it, is attributed to his being slain, [*Thou art worthy, &c. for thou wast slain.*] The Son himself (as man) before his Passion (we may speak't with a holy Reverence) had not this mystery revealed to him; 'Twas onely (as yet) in the Fathers hands, *Acts* 1. 7. The Son at thi time unslain, unglorified. The Book was as yet a sealed one (answerable to *Da.* 12. 4. 9.) But the Captain of our salvation (who was made perfect through sufferings, *Heb.* 2. 9, 10.) hath now both unseal'd it, and Commanded it for ever to abide so, *Revel.* 22. 10. So that may we not now think (as the Apostle seemes to intimate, 1 *Thess.* 5. 4. & 5.) that if that Day doe overtake any as a Theef in the night, (though this also useth to be another objection) they'r only such as are in darkness, and not the Children of the Light? 'Twill (indeed) appear as the flood in the dayes of *Noah*, finding men eating, drinking, &c. *Matth.* 24. 37. But neither doth that Text implie the want of all light in the sacred Oracles whereby we may be guided into this expectation, but rather the hardness of mens hearts, as it was in the dayes of *Noah*; when (sure) his so long continuance in the building an Ark might have been conviction sufficient to any (but men before drown'd in security) that the Flood was coming. Might not every

every ſtroke upon that ſignal Fabrick have proov'd a Sermon of repentance to ingenuous minds? Conſult with that place of St. *Peter*, and ſee if upon this very ſcore it call not holy *Noah* the Preacher of righteouſneſs. 2 *Pet.* 2. 5. To which purpoſe alſo may that other more obſcure paſſage of the ſame Apoſtle be urg'd far more ſenſibly (I trow) than it is wont to ſerve for Purgatory, 1 *Pet.* 3. 19, 20. Namely that Chriſt by his Spirit preacht (in the Miniſt'ry of *Noah*,) to thoſe rebellious miſcreants, of ſo narrow and confin'd Spirits, that they allow'd not themſelves ſo much liberty of reaſon, and freedom of diſcourſe, as to collect that the threaten'd Flood muſt needs be approaching, though they ſaw an Ark ſo long in rearing. Anſwer me (Reader) doth not [the long ſuffering of God, waiting in the days of *Noah*, while the Ark was preparing] mention'd by St. *Peter*, produce this reſult, That they in the days of *Noah* obtain'd a very mercifull premonition, in which they might have read the intentions of his vengeance upon thoſe times, had not their obſtinate reluctancies rendred thoſe ſweet opportunities ineffectual to themſelves? And if the State of the World at his ſecond coming be as it was then, (as ſo we hear it muſt) doth it not imply the Indulgence of our Lord in gracious forewarnings, but our own defectiveneſs in their obſervation?

Gen. 6. 3. Yet his days ſhalbe an hundred & twenty years, being generally expounded (nay, and by our Synode-Notes too) of Gods prediction concerning the Deluge.

Who ever (after all this) ſhall think this ſpeculation of time a needleſs curioſity, let him remember how our Saviour reproov'd the Jewes for neglect hereof, *Luke* 12. 56. *O yee Hypocrites, yee can diſcern the face of the skie, but how is it that yee do not diſcern this time?* *viz.* that this is the very age in which the Meſſiah is to be born. And that this was our Holy Saviour's meaning appears by that other famous paſſage of his recorded by the ſame St. *Luke ch.* 4. Where our deereſt Jeſus in meer deſign to point at *Daniels* Weeks, (which led down to him) by the identity of the phraſe, takes a

Text from *Isay*, *He hath annointed me to preach the Gospel. Luke* 4. 18. From whence he raiſeth this ſo uſefull doctrin, (had not his hearers been unimaginably ſtupid) *This Day is this Scripture fulfild in your ears, verſe* 21. But why (I pray) This Scripture, and this Day? Why? Look in *Daniel*, and you will eaſily ſee the reaſon, *Dan.* 12. 24. *Seventy weeks, &c.*— *And to anoint the moſt holy. q. d.* The appointed time leading to me is now expir'd, This Day is this Scripture fulfild in your eares, *The Spirit hath anointed me*— How is it therefore O yee Hypocrites that yee do not diſcern this time? The Lord deliver every one of us from the danger of the like expoſtulation, How is it, &c. Since the *Epocha* guiding us in the *Revelation* to his ſecond coming, is far more cleerly expreſt than that which led to his former in *Daniel*, Let any one weigh, [*And when the Dragon ſaw he was caſt unto the Earth, &c.*] with [*Seventy weeks are determind upon thy people and upon thy holy City*] Their [*WHEN*] from whence they were to reckon, ſeemes to be but obſcurely impli'd, ours cleerly expreſt, and yet they were call'd Hypocrites, &c. And ſhall not we? God grant we be not.

I will preſent but one ſuggeſtion more to this conſideration, and take leave. Is it not probable that the ſubtil old Serpent, about the times in which Chriſt was to be born (of which he was able enough to make collection from *Daniels* Weeks) perceiving the Nations (as I told thee) partly from *Daniel*, and partly from the *Sibyls* ſcatterd predictions, to be full of the expectarion of ſome admirable change, thruſt in that marvellous peece of impoſture about *Salonius*, *Pollio's* Son, born ſmiling, purpoſely to become the ſubject on whom all thoſe glorious Elogies of happy mutation might be fixt, (*a*) as his exceeding remarkable manner of coming into the world (ſo quite contrary to all other births) might very ſignificantly portend, in deſign to

(*a*) Note; This youth came ſmilingly into the world, but our Lord with all the circumſtances of humility, and poverty, which aggravations no queſtion but the Devill made uſe of to apply [*Redeunt Saturnia regna*] to the merry Brat, and not to the deſpiſed Infant, being aſſiſted to this ſuggeſtion through the temporal Monarchy, by the vain hope whereof he had prepar'd the world for this after-impreſſion. *ut ſupra.*

to divert that age from pitching their eyes on the holy Infant Jesus? *Vid. Eloq. 4. Virgil.* But wilt thou not marvail if I shew thee that the Devill (being loath to use any other method than what formerly succeeded so prosperously) seeing, (doubtless) that his second coming is neer approaching, hath laid the same snare to divert our Nation from expecting this manner of his appearance, by tempting one *Mr. Lee* (a man very exemplary in having predicted divers things which have answerably succeeded, and consequently, authentick enough to be his instrument in such a snare) to fasten several presages concerning the fate of the former King (of pious memory) all which obteind effect, and the restitution of this his son, upon many passages of Scripture that evidently concern this matter, as thou wilt easily acknowledge (Reader) if in his Book intitled A voice from Heaven, where thou wilt find great variety from the Bible (belonging to this mystery) applied to our state of things partly in what is past, partly in what he incourageth us to expect in *England*? In a word, All the glorious promises meant in Scripture of our Lord, he applyes to the King of *England* (calling him as I remember the root of *Jesse*) and in expres termes bids them that expect Christs personal reign, to look for the accomplishment of those promises in that speculation he acquaints us with about our K. *Charles*, made by him to be the King that shall rule in righteousnes, yea and that man by whom God will Judge the World. *V. pl.*

Consider it Reader, and the Lord direct thee.

The

The Holy Trinity, to whom be everlasting honour, be pleas'd to open our hearts and eyes to the discerning this mystery, and the time leading down unto it.

Amen.

The

The Requeſt of the Author to his Fellow-Brethren, imploring their ſatisfaction in theſe following conſiderations.

1. *Since by the principles of this Diſcourſe the foremention'd Myſtery (commencing at our Bleſſed Saviours coming) begins with* Rome's *Ruine, (for if She be* Babylon, *her fall (as to the City) is affixt to the very hour of the Witneſſes riſing, being the complete term of the* 1260. *Dayes,* Revel. 11. 13.) *Whether it be altogether unworthy of our attention to obſerve how full the world is at this very day of expectation of that Long'd-for Overthrow, in ſo much that Divers months and pens (without any reference at all to the Apocalyps) have publiſht their judgements of that incomparable Deſolation likely to be before* 1656. *paſſe over us. Nay more, Is it of no moment that the Diſſolution of the* Turkiſh *Empire (the Apocalyptical* Euphrates) *is aim'd at by* Gaffarel *about* Anno 1655? *Really, ſuch prognoſtications are wont to affect me as little as moſt men (I perſwade my ſelf) breathing; but in this caſe, where the matter ſeems ſo clearly pointed at by the ſacred Authority of the Apocalyps, (eſpecially their proofs being of a different nature from mine, yet pitching on the ſame term,) I could not but preſent this humble expoſtulation.*

2. *Whether the Holy Spirit ſeem not to have (after ſome peculiar way) determined the badge of the Witneſſes-ſlaughter to be took after in* Britain *rather than any other parts of the Reformation; and that for theſe Reaſons.*

Firſt, The words ἐν τῇ πλατείᾳ, *Revel.* 11. 8. *Which we render In the ſtreet, will very Naturally ſignify, In the Latitude (coming from* πλατὺς; *as every School-boy knows) In the Out-Coaſt, border or Frontier, of the great City, or of the* Roman *Dominions; and in this*

The Adjective (as all will grant) is here put ſubſtantively.

ſenſe

sense who see not how well it suits with the State of Britain *in these times?*

Secondly, Whether those words, [were also our Lord was Crucified] must not needs be understood figuratively? for where Christ was really Crucified (viz. Jerusalem,*) there are (I fear) no Witnesses to be slain: The Grand* Mahumetan *Lording it there; or if there be any poor Christian-Pilgrims, yet are their conditions no harder now than they have been for many hundred yeers together; so that this slaughter can in no sense be verified of that place at this time. And of the times past we have no reason to inquire, since this passage leads down to the Conclusion. Besides, may not the Word* (Spiritually) *in the Text, be a Key to open into such an acception? But if such a sense be here allowable, need we go far for the application, if we do but reflect upon the horridness of what this last age hath been guilty?* The Lords Christ *might be Crucified when some little dream't on't.* vid. Heb. 6. 6. *God (the Searcher of Hearts) knows how far I am from an Incendiarie's spirit in these demands, (for how can the grounds upon which this tractate is fram'd possibly suit with such a design?) All my aim is at my own and others satisfaction, and watchfulness.*

(*) See his testimony in the Discourse.

Lastly, since 'tis Generally granted, that (*) Justin Martyr *(within* 30. *yeers of* St. Johns *death,) was so firm an assertor of the Notion of the* Day of Judgment *deliverd in this treatise, as likewise* Irenæus, *both which liv'd and convers'd with the Apostles immediate Disciples, and peculiarly,* Irenæus *brought up at* Polycarpus's *feet, who was* St. Johns *Disciple, and would relate to* Irenæus *(as himself is known to say) what* St. John *was wont to do and speak: I now earnestly beg of all my fellow Brethren seriously to consider, whether it be not more than probable that this very doctrine was deriv'd to them from* St. Johns *own mouth, especially, remembring*

membring how suitable it is to the tenour of the Revelation, in which St. John *was the infallible Spirits Pen-man.*

ERRATA,

PAge 2. for Jesus read Jerusalem. p. 3. Divers read Divines. p. 9. ἐσκόνωσεν read ἐσκήνωσεν. p. 10. to read too. p. 15. store I use read storehouse.

FINIS.